THE

# MONTHLY REPOSITORY

OF

*Theology and General Literature.*

No. XVII. MAY. (Vol II.

## HISTORY.

### AN ACCOUNT OF THE FIRST INTRODUCTION OF THE GOSPEL INTO BRITAIN. BY THE REV. W. RICHARDS.*

THE state of civilization and knowledge among the Britons prior to the Roman invasion, or the first introduction of christianity, is a point upon which antiquaries and historians have entertained very different opinions. While some have represented them as a nation of babarians and savages, scarcely superior to the Esquimaux, the Caffres, or the New Hollanders; others again have maintained, that they were really an enlightened people, who had arrived at an advanced state of civilization and improvement, under the direction of a numerous and respectable order of instructors, whose maxims and precepts would have suffered no degradation by a comparison with those of the celebrated sages of Greece or Rome. This latter opinion seems not ill founded.

The instructors here alluded to were the *Druids*, or more properly speaking, the *Beirdd*, or *Bards;* for the Druids were in fact only a particular class of that order. The very *language* of the Britons appears to have been formed, improved, and brought to its utmost state of perfection by these men. It does not appear to have been materially amended or improved since their time. "It carries in itself," (says a respectable modern writer) "the evidence of being free from intermixture, being so constructed, as not to assimilate with foreign words, except such as are mere simple sounds; and there could hardly be a case where any of this description could be wanted; and should words have been adopted, they are very easily discriminated. There are many traits in it, beside its regularity, that are worthy of investigation, and

* A few copies of the "Account" have been printed but not published. The Author has now corrected and prepared it for the Monthly Repository. It will be followed by a Sketch of the History of Pelagius, and a View of the state of Christianity among the Britons, from the time of Pelagius to that of Wickliffe.

which will not permit us to ascribe its formation to a nation of savages, or to an age involved in barbarism. Beyond all doubt there has been an era when science diffused its light among the Britons, beyond what will be now readily acknowledged, and that too in a very early period of the world." To that period we must attribute the institution of *Bardism* (or Druidism, as it is most commonly called) among our ancestors, which, according to the above mentioned writer, embraced all the leading principles which tend to spread liberty, peace and happiness among mankind. And it has been affirmed to have been no more inimical to christianity than the religion of Noah, Job or Abraham. Be that as it might, it is not to be supposed that it could bear any comparison with christianity, as taught by its blessed founder and his apostles, which doubtless is, to adopt the words of the late Dr. Franklin, in a letter to a friend, a little before he died, " the best religion the world ever saw, or is likely to see."

At what time this best of all religions was first introduced into this island, is a question upon which our ecclesiastical historians have been much divided. Most of them, however, seem to agree in fixing that event before the expiration of the first century; and the testimonies of the ancients have been produced in support of this opinion. Both Tertullian and Origen speak of christianity as having made its way into Britain: nor do they represent it as a recent event, but rather the contrary; so that it may be presumed to have taken place long before their time, and even as early as the first age. The former says, " there are places of the Britons which were inaccessible to the Romans, but yet subdued by Christ* :" meaning, probably, North Britain, or Scotland, some parts of which the Romans, it seems, could never entirely subdue; but the gospel cannot well be supposed to have penetrated into that country till some time after it had been received in the southern parts of the island. The latter says, " the power of God our Saviour is even with them in Britain, who are divided from our world †." Eusebius is more explicit: speaking of the pious labours of the apostles, he positively declares, that some of them " had passed over the ocean, and preached in the British Isles." From his

* Tert. Adv. Judæos, cap. 7.

† Orig. in Luc. cap. i. hom. 6. It was usual with the ancients long before Origen's time, to speak of Britain as divided from the world. Even King Agrippa, in his speech to the Jews at Jerusalem, about the beginning of the revolt, uses a similar language. See Virg. Eclog. I. Hor. Od. i. 35. Josephus Jewish War, ii. 16. 4.

connection with the imperial court, and his known intimacy with the emperor himself, who was a native of Britain, he may well be supposed to have possessed the best information; and, as much of his reasoning depends upon the truth of the above allegation, it may be presumed he had taken care to be well assured of the fact. Theodoret also, another ancient and respectable ecclesiastical historian, expressly names the *Britons* among the nations whom the apostles (or the fishermen, publicans and tent-makers, as he calls them), had persuaded to embrace the religion of him who was crucified *.

To the foregoing testimonies may be added that of Gildas, the earliest of all our British historians. According to him, the gospel began to be published here about the time of the memorable revolt and overthrow of the Britons under Boadicea, which seems to have happened about the year 60 or 61, and was followed by a long interval of peace, which could not fail of proving favourable to the introduction of the new religion, as well as to the general success of its publishers: speaking of the said revolt, together with its disastrous termination and consequences, Gildas adds, "In the meantime Christ, the true sun, afforded his rays, that is, the knowledge of his precepts to this island, benumbed with extreme cold, having been at a great distance from the sun, not the sun in the firmament, but the eternal sun in heaven†."

* Theodoret, Tom. iv. Serm. 9. p. 610.

† Gild. Epist. c. i. Gildas was the son of Caw, a northern chieftain, and grandson of Geraint ab Erbin, prince of Dyfnaint, or Devon. He was born about A. D. 500, in the north, among either the Cumbrian Britons, or those of Stratclyde, whose chief city was Caeralcluid, or Dunbarton; hence he is sometimes called Gildas Albanicus. Toward the middle of the sixth century, the Saxons made so very considerable and alarming a progress in their encroachments upon the Britons of Cumbria and Stratclyde, as well as those of Northumberland and the Lothians, that Caw and his family were obliged to remove from those parts, and take refuge in Wales. The father settled in Anglesey, where he passed the remainder of his days. Most of the children, it is said, went to Siluria, where they were hospitably received by king Arthur, whose capital and favourite residence was Caerleon upon Usk. Many of them embraced a religious life, and Gildas himself was of that number. He joined himself with the congregation of Catwg in Glamorgan, (an institution which owed its origin to the zeal and policy of St. Germans and his anti-pelagian adherents), where he resided for some time. In 555 he is said to have opened a school at Caerbaddon, or Bath, whence he is sometimes denominated Gildas Badonicus: for there seems to be no good foundation for thinking that there were two Gildases. He has been thought, by good judges, the same person with Aneurin Gwawdrydd, the celebrated bard: if so, he fell at last by the hand of an assassin, a chieftain of the name of Eidyn, in revenge, probably, for the freedom and severity of his censures upon the men in power, whose characters he had exhibited in a very unfavourable light. His son Cennydd was at the head of a congregation or college at Cor-Cennydd now Llangennydd in Gwyr. Cennydd had possessions, it seems, at Caerphilly, which from him was also called Seingbenydd. Its present name may probably be traced to his son Fili, who was also a religious man, and lived about the beginning of the seventh century.

Upon what authority Gildas places that event at the time above specified, he does not say. From domestic or British records he appears to have derived no assistance; and he was of opinion that no documents of that kind remained then in the country. And if there ever had been any such, he thought they had either been burnt by the enemy, or carried into foreign parts by our exiled or emigrated countrymen: so that he had not been able to discover any of them, which he looked upon as a matter of serious regret. He must therefore have relied upon the authority of some foreign records, which he owns he had occasionally made use of: or he might in this instance venture to follow the common and prevailing tradition of the country. However that was, his statement appears to be, upon the whole, just and correct, and is remarkably supported by the *Triades**, which are ancient British documents of undoubted credit (as also by the *Bonedd y Saint*, another very ancient record), though but little known till lately, except to a few who had access to the remaining depositories of ancient Cambrian records. From these Triades we learn that the famous Caractacus, after he had been overthrown in the wars which he had carried on for nine years in defence of the liberties of his country, and afterwards basely betrayed and delivered up to the Romans by Aregwedd Foeddig (the Cartismandua and Boadicea of Roman authors), was, together with his father Brân, and whole family, carried captive to Rome, about the year 32 or 53, where they were detained seven years or more. In the mean time Rome enjoyed the preaching of the gospel, and Brân, with others of the family, became converts to christianity. After the expiration of seven years they had permission to return, and were the means of introducing the knowledge of Christ among their countrymen; on which account Brân was long distinguished as one of the three blessed sovereigns, and his family as one of the three holy lineages of Britain. At the return of these earliest British converts, it might be expected that some of the christians with whom they had associated at Rome, would be solicited and prevailed upon to accompany them back to their native country. Many of the eminent disciples of Christ, whose names are recorded in the New Testament, were probably at Rome when they quitted that city; but it does not appear that any of

* The Triades of the Isle of Britain are some of the most curious and valuable fragments preserved in the Welsh language. They relate to persons and events from the earliest times to the beginning of the seventh sentury. See Preface to Llywarch Hên's Poems.

them did at that time visit Britain. We find, however, that some christians from Rome did actually accompany those liberated and converted captives hither; but of their exact number we are not informed. The names of three only of them have been preserved. One was called Ilid, and is said to have been an Israelite; of the other two, the names of one was Cyndav, and of the other Arwystli Hên, both of them probably of Gentile extraction. What their Roman names were it is now impossible to say. They are supposed to have been all preachers, and are said to have been instrumental (the former especially) in turning great numbers of the Britons from the error of their ways, and persuading them to believe in Christ.

As Brân and Caradoc (otherwise Brennus and Caractacus) were Silurian princes, we may safely conclude that christianity made its way into Wales as early as into any part whatever of this kingdom; so that it appears to have existed there now no less than 1740 years. When Brân returned to his native land, some of his family, it is thought, staid behind and settled at Rome. Of these Claudia, mentioned along with Pudens and Linus, in Paul's 2d Epistle to Timothy, is deemed to have been one, and supposed to be the same with that Claudia, the wife of Pudens, mentioned by Martial the poet, who lived in those times, and who spoke of her as a Briton of extraordinary virtue, wit, and beauty. To this indeed it has been objected, that Martial, living in the reign of Trajan, cannot be supposed to speak of Paul's Claudia, who flourished in the reigns of Claudius and Nero. But it might be urged in reply, that though he lived in Trajan's reign, he lived also and resided at Rome in the reign of Vespasian, if not in that of Nero; and the epigram in which he mentions Claudia, might be written in his younger years, when she was yet in the prime and bloom of life. Some have made her to be the daughter of Caractacus: it is not at all unlikely that she was, at least, one of his kindred. Her Roman name can be here no objection, as one of Caractacus's sons is known to have borne the name of Octavius. Pomponia Græcina, the wife of Aulus Plautius, Claudius's lieutenant, and the first Roman governor here, has also been thought a Briton and a christian, and one of the very earliest British christians. Of her Tacitus says, "Pomponia Græcina, an illustrious lady, married to Plautius, who was honoured with an ovation or lesser triumph, for his victories in Britain, was accused of having embraced a strange and foreign superstition; and her trial for that crime was committed to her husband,

He, according to ancient law and custom, convened her whole family and relations; and having, in their presence, tried her for her life and fame, pronounced her innocent of any thing immoral. Pomponia lived many years after this trial, but always led a gloomy melancholy kind of life." Tacit. Annal. l. 13. c. 32. Tacitus, no doubt, deemed the lives of the primitive christians gloomy and melancholy; and had he been called upon to describe them, he would, in all probability, have represented their religion as a vile foreign superstition, and the sobriety and severity of their lives (abstaining from pagan rites and excesses) as a continual solitude, dismal dulness, and intolerable austerity. "It was the way," says Bishop Stillingfleet, "of the men of that time, such as Suetonius and Pliny, as well as Tacitus, to speak of christianity as a barbarous and wicked superstition (as appears by their writings) being forbidden by their laws, which they made the only rule of their religion." Orig. Britannicæ, p. 44. This trial of Pomponia happened, it seems, while Nero and Calphurnus Piso were consuls, after the apostle Paul's coming to Rome the first time; and therefore she may not unreasonably be supposed one of his converts. It appears that there were other persons of distinction among the apostle's converts then at Rome; of which number we may reckon those of Cæsar's household, mentioned in the Epistle to the Philippians; among whom might be some of those British captives who had accompanied Caractacus, and who, it seems (like Daniel and his companions at Babylon), had long before found favour with the emperor and his court, and probably now composed a part of the imperial household. Other authorities render it highly probable that some of those captives had embraced christianity during their residence at Rome; but the Triades above mentioned seem to reduce the matter to a certainty: hence the conversion of Brân, or Brennus, and family, has been there commemorated ever since, as a most memorable and interesting matter of fact. The point, therefore, may be considered as pretty well and firmly established, that christianity was actually introduced into this island as early as between the years 60 and 70 of the christian era: but we ought to consider and conclude at the same time, that the religion of the first British christians was most beautifully simple, pure, and perfect; and alas! considerably and very widely different from that which is in vogue among the present generation of Britons.

It does not appear, I think, by the Triades, that the whole of Caractacus's family embraced christianity at Rome, or even that he himself did so: a son and a daughter of his are mentioned, as well as his father, as very eminent christians. The name of the son was Cyllin, and that of the daughter Eigen; both classed among the British Saints. That son is said to be the grandfather of Lleurwg, commonly called King Lucius, who greatly exerted himself at a later period, to promote christianity in Britain, or at least in Siluria, the country of his ancestors, and where he himself also reigned by the favour or permission of the Romans. Even the famous King Arthur likewise appears to have been a descendant of this same illustrious family. Eigen, the above mentioned daughter of Caractacus, is said to have been married to a British chieftain, who was lord of Caer Sarllog, the present Old Sarum. It seems doubtful whether Caractacus himself ever returned to his native country. The rest of the family that staid behind might be chiefly females; and Claudia, who has been said to be one of his daughters, has been mentioned by some as the wife of Pudens, a Roman senator and the mother of Linus, whom the apostle Paul mentions along with them, as was before observed.

*(To be concluded in our next.)*

---

# MISCELLANEOUS COMMUNICATIONS.

## FURTHER ACCOUNT OF M. PILLONIERE, BY DR. TOULMIN.

*To the Editor of the Monthly Repository.*

SIR,

YOUR correspondent T. B. in p. 7. of your useful Miscellany for January, (vol. ii.) owns himself unable to answer all the questions proposed by the "Inquirer," in the Repository for November, 1806, concerning Mons. Pilloniere: "How long he lived, where he died, and whether he continued a Protestant to the end of his life," it is not in my power to satisfy the "Inquirer."

This being the case I promise myself, that the following extracts from the works of Bp. HOADLY, the patron of Mons. Pilloniere, will be an acceptable communication to both your correspondents and to your other readers, whose curiosity has been awakened by the partial account already given of this proselyte to Protestantism.

It is in the recollection of many, that the venerable Prelate, who shewed friendship to Mons. Pilloniere, had, in the very decline of life, a remarkable suit with another convert from Popery, BERNARD FOURNIERE; who had the audacity and villainy to set up a note, written over a frank * of his Lordship's, and bearing date the 4th of September, 1740, against the Bp. of Winchester, for 8,800*l.* This note underwent a strict examination in the Court of Chancery: and after a long trial, which took up several hours of two days, judgment was given on July 23, 1752. That the said note *appears to be, and is, a gross fraud and contrivance of the defendant Fourniere.* But, as after this decree, this man had the villainy to add to his former perjuries new acts of chichanery and iniquity, and continued to be troublesome to the Bishop, his Lordship found it necessary to publish a detail of the proceedings in this business and his reasonings upon them, in 1754. He did this in "A Letter to Clement Chevalier, Esq. of Aspal-Hall, in Suffolk, the Patron of Fourniere, a gentleman before esteemed of good character. This was looked upon as an astonishing performance of a *Divine* of eighty-one years of age. Mr. *Horace Walpole*, of *Strawberry-Hill*, after Lord *Orford*, humorously said, "The Bishop had not only got the better of his adversary, (*Fourniere*,) but of *his old age.*"

This affair, however, brought some reflections on the Bishop, on account of Pilloniere as well as Fourniere, as too easily prevailed upon to take designing men into his friendship and confidence. This led his Lordship to give that account of Pilloniere, which now offers itself for a republication in your Miscellany.

*Birmingham, Feb.* 26, 1807. JOSHUA TOULMIN.

### *Bishop Hoadly on M. Pilloniere.*

"As *Fourniere's* affair has given occasion to many to make very particular enquiries about *another convert* from Popery, (I mean Mr. Pilloniere) who once lived with me, with regard to his character and whole behaviour; it may not be improper to speak a word or two about *him*; by which I may satisfy the curiosity of some, and rectify the mistakes of others, who, I find, have confounded them.

"Mr. P. was of the Society of Jesus; and a Priest. He came to England at the end of the year 1714; but not in such haste, as to forget his instruments of orders; or, as if he was flying from justice. He was recommended by several learned and great men abroad, to their friends here; and to *me*, by the most unexceptionable persons at home;

* At that time a member was required only to write his name; the direction might be added by any person. Notes and Bills not then being on stamps, such a fraud as this on the Bishop might be easily accomplished. ED.

as a man of parts and learning, and good character. What greatly confirmed the first good opinion of him was, that *his own* account of leaving that Society, and their Church, was confirmed by every one, both friends and enemies, at Paris: where the whole was so public, that it was known and attested by many travellers, who happened to be there at that time. In this account every step by which he was gradually led to take his resolution, was laid before the world, with so many minute particulars, that the deceit must have been discovered, if there had been any. And in his private conversation, he was, from the begining, always ready, without reserve, to name every place, in which he had lived, through his whole education, and residence, amongst the Jesuits.

"I will not conceal from the reader that Mr. Pilloniere, did not, for some part of his time, behave towards me agreeably to his obligations. This, I soon found, was occasioned by my not judging it proper for me to interest myself at all, by any solicitations of mine, for promoting and increasing a collection of money, set on foot by some worthy gentlemen in his favour, without the least motion from me. And this by degrees put an end to all *direct* correspondence between us. After this, he was very profuse in giving away to others, in appearance of want, that competency which had been most kindly provided for him by his friends. By this weakness he soon found himself reduced to great necessities, and then accepted from me, through a friend's hands, a small yearly allowance. But without any attempt, or suspicion of attempt, to supply his wants by forging money-notes, over the names of others.

"At length from the study of mathematical, and other useful branches of learning, he suddenly departed into the golden dreams of the lowest *Chemical* Projectors. This change was succeeded by a sort of religious madness, in which he was not content with his usual great temperance, but brought himself to believe that by the promises of God, in Scripture, a good man might, by degrees, come to live without taking any sustenance at all. In this attempt, he went to such excess, that his condition at last could not receive any benefit from a contrary regimen. And by this management he brought himself to death, in the midst of imaginary visions, and nightly conversations with heaven." Bp. HOADLY'S WORKS, Vol. iii. p. 928, 929; or Vol. i. the Life, p. 24. Note, being an Article in the Supplement to the BIOGRAPHIA BRITANNICA.

---

## AN EXAMINATION OF THE CLERGYMAN'S REMARKS ON STONE'S SERMON.—LETTER II.

*To the Editor of the Monthly Repository.*

SIR,

IN a former Letter* I made some observations on a piece which appeared in the Repository for Feb. last† entitled

* Vol. II. p. 176. † Vol. II. p. 69.

"Remarks on Mr. Stone's Visitation Sermon," in which he is charged with rejecting all those parts of the scriptures which *declare the divinity of Christ and the atonement* as spurious interpolations. We have examined some of the passages produced by this writer as *asserting* the former of those doctrines, and have, it is presumed, shewn that such a doctrine cannot be fairly inferred from any one of them. Those passages were taken from the Old Testament. Let us now proceed to examine what he has advanced from the New Testament in support of the divinity of Jesus Christ, where if it be a truth we may expect to find it more clearly revealed.

"He it is," says our author, "whom the writers of the New Testament *assert* to be God, manifest in the flesh—God, who hath purchased the Church with his own blood; the pre-existent Creator of the universe, equal with God the Father. King of kings and Lord of lords. Alpha and Omega, the beginning and the end, the first and the last."

The first of these assertions that Jesus Christ is "*God manifest in the flesh*," (1 Tim. iii. 16.) is not, as he must know, a fair citation of the passage, which as it now stands is, "God *was* manifest in the flesh," thereby confining this manifestation to a certain period, that is, the time of our Lord's ministry, by which this mystery was revealed and not by a mysterious conjunction of divinity and humanity in his person, of which neither this passage nor any other in the New Testament gives us the most distant intimation.

But let us ask, does not this learned divine know that the word θεος in this text is not to be found in any greek copy before the fourth or fifth century? Is he ignorant that it was never cited or alluded to in the Arian controversy? Has he never heard of Sir Isaac Newton's letter to Le Clerc, in which he has demonstrated that that word is an interpolation, and that the original reading was, "The mystery of godliness, ὃ, *which* was manifest in the flesh." The word *flesh* in the scriptures frequently signifies *man*, as when it is said, "All *flesh* have corrupted their way"—"The end of all *flesh* is come before me"—"Cursed be the man who trusteth in man and maketh *flesh* his arm; whose heart departeth from the living God." The natural import, then, of the words is, "Great is the mystery of godliness which was manifested εν *by* man," in or by the man Christ Jesus. So John i. 14. it is said, "The word was *flesh*," that is, was *man*. The same writer, directing Christians to try the spirits, whether they are of God lays it down as a criterion by which they were to judge of the spirit of truth and the spirit of

error*, "Every spirit that confesseth that Jesus Christ is come in the flesh," that is, that he is *properly a man*, "is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh," that is, that denieth him to be a *man*, "is not of God. This is that spirit of antichrist, whereof you have heard that it should come." Nor can your correspondent object to this interpretation of the term *flesh*, because to support his sense of the passage it must refer to what he calls the *humanity* of Christ in distinction from his divinity. Now what is this spirit of antichrist but trinitarianism? Those who maintain that doctrine have all the marks of antichrist given us by this apostle. By asserting that Jesus Christ is the very God, or that he is a mysterious being in whose nature divinity and humanity are so united, mixed, and confounded, as to constitute an heterogeneous person, neither God nor man, they deny him to be *man*, or that he is come in *flesh*; for though they ascribe humanity to him, yet they affirm that humanity not to be a *person*, but a mere *nature*, and consequently not a man.

John is supposed to have written what he says of antichrist in opposition to the doctrine of Cerinthus, who maintained that Jesus was not the Christ, but that the Christ was a divine person that descended into Jesus at his baptism and fled from him to heaven at his crucifixion; hence John says, 1. Epis. ii. 22. "Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." And what is trinitarianism but the doctrine of Cerinthus obscured by the pretended hypostatical union of the two natures in one person? Availing themselves of this device, they can affirm or deny any thing of Jesus Christ, either that he was the Christ, or that he was not the Christ; that he was God, or that he was not God; that he was immutable and impassible, and yet that he was capable of sufferings and of death; thus denying him to be a man, and consequently denying him to be the Christ, the anointed of God.

The doctrine of the trinity is the most prominent feature in that grand apostacy and corruption of Christianity predicted in the New Testament; it is, as John expresses it, the very *spirit* of antichrist; upon it is built the doctrine of transubstantiation—the deification of the Virgin Mary, and almost every other branch of that monstrous and abominable superstition, which has so long prevailed under the name of christianity to the almost total subversion of christianity itself.

* I, Ep. John iv. 3.

But to return. This whole passage is thus rendered by the late Mr. Wakefield. "And confessedly great is this mystery of godliness, *which* was manifested in flesh, vindicated by the spirit, seen by messengers (that is apostles), proclaimed among gentiles, believed on in the world, taken up with glory."

But supposing the word θεος not to be an interpolation but the genuine reading, still the passage has no relation to any fancied mystery in the person of Christ, which never formed any part of Apostolic preaching, (if we have a faithful account of their ministry,) as this mystery is said to do, but only to the manifestation of *God* in, or by the doctrine and miracles of Jesus Christ; for this is that which was preached to the gentiles and believed on in the world.

His next pretended assertion of the New Testament, "that Christ is God," is in these words, "God who hath purchased the Church with his own blood." Acts xx. 28. If the person who is here represented as shedding *his* blood to purchase the Church be properly *God*, it will involve in it the idea that the divine being is *material*, and capable of *suffering* and *death*, which is so repugnant to all our notions of God, so gross and absurd as not to be admitted by any rational being. If by *his own blood* we understand the blood which was by him *appointed* to be shed for that purpose, and on that account called his own blood, it will relieve the passage from that preposterous idea; but then it will be destructive of the end for which it is brought by this writer. We are certain, however, from the correct language of the New Testament, that the blood here spoken of is not the blood of God, but of Jesus Christ; an ellipsis must therefore be supposed, and that the pronoun *he* is to be understood as having Christ for its antecedent though not expressed, which is no unusual thing in the New Testament; so 1 John iii. 5. "Ye know that *he* was manifest to take away our sins," where there is no antecedent to the pronoun *he* but the Father, yet he cannot be intended, and we are under the necessity of understanding the words of Jesus Christ, though he is not mentioned in the context: so verse 16th of the same chapter, "hereby perceive we the love of God, in that *he* (Christ) laid down his life for us."

Besides, some of the ancient versions read, "the Church of the Lord," and the Syriac, which is of the highest antiquity and authority, reads, "the Church of the Messiah which he hath purchased with his own blood." So far therefore is the passage from asserting that, "Christ is God," that it cannot rationally be interpreted consistently with such an idea.

But to proceed, this writer adds concerning Jesus Christ that the New Testament *asserts* him to be "the pre-existent Creator of the universe, equal with God the Father." Where are such *assertions* to be found in that book? As to the first of them the passage referred to, Col. i. 15—17, has neither the term *pre-existent*, *Creator*, nor *universe* in it. How then can it *assert* that Jesus Christ is the pre-existent Creator of the universe? Nor is it *asserted* in any other passage in the sacred writings.

As to the other *assertion* that Christ is God, "equal with God the Father," there is not any thing like it in the New Testament. In Phil. ii. 6. (the passage referred to) he is neither said to be *God*, nor to be equal with *God the Father*. The words in the common translation are, "Who being in the *form* of God, thought it not robbery to be equal with God." That this is not, however, a just rendering of the original will appear from the following considerations, 1.—It opposes the design of the Apostle, who had before said, "Look not every man on his *own* things, but every man also on the things of others, let this *mind* be in you which was also in Christ Jesus," and then, in the words under consideration, he informs them what that mind was that he might stimulate the Philippians to an imitation of it. Now is it possible to suppose that the apostle meant to exhort them to think themselves equal with God, and to esteem it no robbery to think so? Yet this must be his meaning if this be a true rendering of the words. 2.—If there be but one God, to say that he is equal with himself is unmeaning and absurd; but if there be a God, and there is another being who is also God equal with him, then there are two Gods, and the position that God is one is not true. 3.—Jesus Christ positively asserts his inferiority to the Father, John xiv. 28. "My Father is greater than I." When the Jews charged him with "making himself God," he answered them saying, "I said, I am the Son of God." John x. 33. 36. Now this was either a direct denial of the fact, or an unjustifiable evasion of it. The true rendering, probably, is, "Who though he were in the form of God, was not tenacious of retaining that likeness to God, but emptied himself." The word αρπαγμα does not mean *robbery*, but a *prize*, something in a person's possession that is esteemed valuable and not readily to be parted with. Such was the form of God to Jesus, yet when for the salvation of mankind it was necessary to part with it, he did not contemplate his own glory, he did not, in the words of the apostle, look on his own things, he was not tenacious of retaining that likeness,

but he emptied himself and took upon him the form of a servant. How admirably does such a rendering coincide with the design of the apostle, and how forcibly must it strike every intelligent mind, as conveying the real meaning of the passage? So far then is this passage, properly translated, from supporting what this writer would infer from it, that it directly opposes it.

We may observe that, so far as we have gone, in his references to the New Testament, in no one instance has he cited the real expressions of it, as they stand even in the common translation, but has imposed upon us as its assertions what it no where contains. Does that man act uprightly, who, professing to give me the assertions of a writer whose works are in a language which I am unacquainted with, but which is familiar to him, instead of giving a fair translation of his words, not only cites a corrupt translation of them, but also alters and misrepresents that translation, in order to make it speak a language, and support a sentiment, which the author never intended? Yet such is the conduct of the author of the Remarks on Mr. Stone's Visitation Sermon.

There are, however, two remaining passages of the New Testament which are indeed its real language; but then they do not either of them contain any thing like an assertion that "Christ is God." Those passages are, "King of kings, and Lord of lords, Alpha and Omega, the beginning and the end, the first and the last." As to the first of these neither Mr. Stone nor any other Unitarian would, I presume, hesitate in applying it to Jesus Christ, who is "the Prince of the kings of the earth, and Lord of all."

The other, though applied to the Divine Being in an *absolute* sense, may be applied to Jesus Christ in a *relative* one, without asserting that he is God. Thus it is evidently applied to him, as we learn from the addition made to this title by himself, "I am the first and the last; I am he that liveth and was *dead*; and behold, I am *alive* forevermore; amen." Rev. i. 17, 18. But when it is applied to the Divine Being, it is with the addition of "Saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 4. 8. Now with the former addition the terms "Alpha and Omega, the first and the last," cannot be descriptive of the Divine Being, nor with the latter addition can they be a description of Jesus Christ, nor are they ever so applied to him. Epithets peculiar to the Divine Being alone in the absolute sense of them, are also applied in a relative sense to men; so masters are called δεσποτας, Tit. ii. 9. whereas the

Divine Being, to express his absolute sovereignty, is said to be μονον δεσποτην Θεον. Jude, v. 4.

Thus we see how futile the attempts of this writer are by any appeals to the New Testament to support what he called the divinity of Jesus Christ, and how little reason Mr. Stone has to reject any part of the New Testament on account of its asserting that doctrine.

But here I must conclude, reserving, with your leave, Sir, some further observations on this writer for another Letter.

J. M.

---

## CHRISTIAN CHURCHES,

### *To the Editor of the Monthly Repository.*

SIR,

I SEE a great deal in your Repository about Trinitarian Churches and Unitarian Churches, but not a word about any Church founded upon what I esteem to be the only true principle or basis on which a Church can be settled, which is RELIGIOUS VIRTUE, of which no peculiar opinions shall be the mark of distinction, and the service of which shall be free from all expressions, but such as must be acceptable to all who admit the existence of a God, the Father of the universe. This cradle of truth and charity, into which nothing could enter which is noxious, would draw around it whatever is intelligent and worthy in the composition of human society. All the mischiefs which the name of religion has brought upon the world, and they are not to be measured by the simple deaths of ten millions of martyrs, but to be traced by the daily disturbances of almost every nation and every family, of a magnitude and extent beyond the conception of the highest genius, are the monstrous production of the principle, which establishes Churches to declare and hold up to view, THEOLOGICAL OPINIONS. And were this practice even harmless, the absurdity of it is as striking and as childish, as would be the establishment of an university, in which nothing should be taught but some crude notions in science, to be received without examination, and admitted without research.

I acknowledge the utility of Unitarian Churches, whilst other Churches shall remain of a character which now disgraces all Churches; because they are more connected than others with ENQUIRY and REASON, which by undermining priestcraft, are leading the way to that felicity, which pure religion must produce.

For the same reason, I account the life and labours of the virtuous and venerable Priestley to have been of the most important service. And let no one, who is enamoured of his notions, think, that, because he was mistaken in calculating upon the rapid rise of Unitarian Churches, his efforts have been in vain. He has enlarged the dominion of thought in both hemispheres, compared with which, what is the questionable praise of having established a thousand Churches ?

If man shall ever rise above the infancy of reason, religion will assume a new character, and its peaceful and cheering influence pervade society, leaving Churches and Chapels to be received as the marks of former barbarism, as the cultivated native of the islands in the South Seas must view the idols of his former gross idolatry.

Religion is a principle which breathes through the whole frame of humanity, and its frightful extravagances, with which it has filled the groaning earth, rise as so many proofs of its power, and the weakness of the being which it animates. Its influence is irresistible, nothing can arrest its progress ; but improved reason alone, can make its influence beneficient and genial. It has been seriously argued by more than one respectable author, that the Christian Religion has hitherto had litttle, if any, practical influence on the moral conduct of men ; that it has communicated no real improvement to the world. I think that the fact is unquestionable, and the cause obvious. It has uniformly been taught as consisting of every thing besides pure morals ; its energies, almighty as they are, have thus been thrown into wrong channels, they have raised the world in arms, established burthensome rites, prescribed unmeaning ceremonies, imposed useless abstinences, penances, pilgrimages, voluntary deaths, but they have never taught men to live soberly, righteously, and peaceably in the world ! Give them a right direction and the world is redeemed. The wind raging in confusion, covers the sea with wrecks, but its steady and settled impulse, received by the spreading sails, swiftly sweeps along the vessel, to its destined haven.

The happy time will arrive, and the genius will be found, whose holy office it shall be, to record the ravages of this great principle, misguided and abused, as things then only to be found in the rusty monuments of forgotten ages, and to trace, in all its errors and obliquities, the hand, ever planting, ever watering the Churches, established to declare and assert the mystic dogmas of interested priests, and corrupt politicians.

*Finsbury-Square, Dec.* 30, 1806. A. KIRKLAND.

## SUMMARY OF THE EVIDENCES OF REVEALED RELIGION.

[THE following Essay has been delayed very reluctantly on our part, till we could find an opportunity of printing the whole together. A number of papers of a more temporary nature has hitherto prevented this. We trust that the author, whose correspondence we justly value, will accept our apology. ED.]

The works of creation most powerfully direct the mind to the Omnipotent Creator. From all the displays of an overruling providence which continually meet our eyes, we might be able to conclude that this life is not the whole of man. From the benignant impressions of the divine goodness, which are visibly stamped upon all his works, we might also be rationally led to conclude, that God is merciful. But, how, and to what degree, this mercy shall be extended, an express revelation only can satisfactorily establish. If we were left to our own reasonings upon this subject, we must be perpetually harrassed with doubts and fears, and could never absolutely say what are the terms of our acceptance with our gracious Father.

As beings, then, who are possessed of inextinguishable longings after immortality, it must be of infinite importance to us, to be persuaded of the authenticity of the holy Scriptures. For, these being once established, the wild reveries of a fanciful imagination are done away, and the path of wisdom is clear and smooth before us.

Now, if we consider these books as a human composition only, we are struck at first view, with the admirable traces of wisdom and knowledge which run throughout the whole. No other writings give us so rational and intelligible an account of the origin of all things. We are not referred to any accidental causes, nor left to rest upon the inconclusive fictions of poets and philosophers, but receive this plain information, that this world and all this universal frame, were brought into existence, by one all-perfect Being, the only Creator and the constant preserver of the heavens and the earth, and of every living thing. We are taught that this Being, as he is the author of all other beings, must be independent of every creature, that he is from everlasting a pure spirit, without parts or passions, and so mindful of all the works of his hands that a sparrow cannot fall to the ground without his leave. Again, we have every where the most shining marks of truth and genuineness. In the catalogue of moral duties, we have no absurdities to shock us, nor contradictions to embarrass us. In the principal historical relations, the facts recorded speak manifestly for themselves that they must have happened. The whole sacred volume discovers such an ardent zeal for virtue and re-

igion, and so fully ascertains the true foundation of right and wrong, of dignity and dishonour, of happiness and misery, as strongly to point out its divine original.

But, the sublime moral truths which are handed down to us in the Scriptures, and the illuminating ideas which they furnish of all the adorable perfections of the Deity, and the wise and amiable directions which they contain for the conduct of human life, are not the only proofs with which we are favoured of their authenticity. Miracles and prophecies, and the gradual and full accomplishment of these prophecies in succeeding ages, claim our supreme attention; and to these no other books in the world can form any just pretensions.

The wonders, for instance, which, through the instrumentality of Moses, were wrought in Egypt, made the most obdurate at last confess, that the finger of God was with him in all that he did. But, if the facts themselves should be denied, and it should be asserted that all the mighty works recorded of him were the mere offspring of the author's own imagination, or the invention of some others who were bound together in a confederacy with him, let us see what credit would be given to a similar story if framed by any other people upon the face of the earth. Let any one man, or any number of men be presumed to assert, that the Aborigines of this country came from Italy—that a leader was raised up amongst them to conduct them to England as their promised land—that a cloud was to go before them to direct them on their way—that they passed 50 years in coming to Calais through forests and over mountains—that every morning they found in the fields an ample store of provision which grew up in the night and melted with the heat of the sun—that God made a covenant with them commanding every child at a certain age to lose the first joint of the little finger of the left hand—that whilst the earth trembled under them he delivered to them a great variety of laws, which were to bind them and their descendants for ever—that the first-born of all their enemies were slain in one night—that the sea standing up in heaps on every side they passed over to Dover as on the dry land—that the divine protection ever accompanied their obedience—that all their peculiar customs have descended from generation to generation from the beginning—and that though they have been the scorn of other nations for being deprived of the joint of a finger, they still observe the ceremony, and could not be diverted from it by all the terrors of death, &c. &c. Could any people ever admit such a story and act upon it, unless it were founded on the most palpable facts, and confirmed by testimony which is next to demonstration. Suppose Moses, then, to be an impostor, a madman, and what you will, we shall only involve ourselves in the more inextricable difficulties. Should it even be allowed, that

he only fancied the Egyptian nation to suffer all those calamities which he enumerates, shall we also suppose that he made Pharaoh and all his subjects fancy the same thing? Did he make them believe that boils, and pestilence, and famine, overspread the land, if no such event had ever happened? Did he make them believe that their servants and their cattle were slain in the fields, by judgments from heaven, that all the first-born were cut off in one night, and that the king himself with all his boasting multitude fell victims to their wickedness in the mighty deep? Shall we suppose farther, if no such thing happened, that he persuaded the children of Israel also, that the Red Sea opened before them, that he led them through the wilderness forty years, that during all that time they were fed with bread from heaven, and that from the flinty rocks flowed rivers of water to give them drink? Or, shall we suppose, that all the people of Egpyt were madmen and enthusiasts, and that there was not one man of the 600,000 Israelites in his right mind? Shall we, on the other hand, suppose, that the whole was an imposture, and that there was no individual of so vast a number, who was honest enough to discover the fraud—not one of those, who were so ready upon all other occasions, to rise up against their leader who did not unite with him in this useless piece of unprofitable fiction? Such absurdities are too gross to be admitted; and yet must be admitted, or all the leading points in Moses's history must stand confirmed by the voice of mankind.

Another thing, which demands our notice, is what we are so distinctly told concerning the general deluge. That such an event once happened, and that there were some persons preserved from this dreadful devastation in an ark, is evident from the manifest vestiges of it in different parts of the globe, and the concurring testimony of all nations. What human foresight, then, in Noah, what less than a message from God himself, could make him so clearly and positively foretel this, 130 years before it happened? Or, should it be denied that he had any knowledge of the fact, but only accidentally provided against it, what motive could induce him alone to make such preparations? It must seem most strange and very unaccountable, to suppose, that a man should imagine such a calamity to happen without any parallel, that he should publish it to the world without any fear, or hesitation, and that it should take place exactly at the time appointed, according to his prediction, if he had not had his knowledge from above! This would appear as much a miracle as the former. But, the prediction after the flood, that there should never be another so fatal to mankind, is no less remarkable. Is this to be also considered as a random guess of the author? Have we not much more probable reasons to conclude, that nothing short

of a certainty of the fact could induce him so positively to declare it to the world? From what had happened, had he not been endued with supernatural knowledge, he might undoubtedly have more naturally expected, that the like would come to pass again. People do not generally conclude from seeing an earthquake, an inundation, or any other extraordinary phenomenon, that they will never be spectators of the like again, but are always apprehensive upon the least commotion, lest the same should be returning upon them. As little reason had Moses, without an infallible certainty, without a divine testimony, to assert so confidently that there would never be another deluge. He had rather cause to suppose the probability, or at least the possibility of it.

Once more, how very remarkable, in like manner, are some particulars relating to the call of Abraham? What made him imagine, when he was an old man, that he should have a numerous offspring?—that in 250 years after they should pass into Egypt—that they should be there a considerable time miserably oppressed and afflicted—that in 430 years they should be delivered from this state of bondage, possess a rich and fertile country, and become a mighty nation—and that from him should spring a branch, in whom all the families of the earth might be blessed? There is no other way of solving the difficulty, than by acknowledging that the same power, who so regularly conducted that numerous train of events, in their exact order, time, and place, at first proclaimed them to the father of the faithful. The same Being, who revived the languishing hopes of men, by directing them to look forward to the seed of the woman, the offspring of Jesse as their Redeemer, in the fulness of time sent this glorious personage into our world. The sun of righteousness arose with healing in his wings, according to the divine council, published the great salvation, and brought forth judgment to the gentiles. All things predicted of him in the Old Testament were exactly accomplished. He himself, in proof of his divine commission predicted future events, and wrought the most amazing miracles. He healed the most inveterate disorders by a word or touch! He made the blind to see, the dumb to speak, restored the withered limbs, cast out all unclean spirits, and raised the dead to life! He foretold the destruction of the Jewish nation, and their dispersion over the face of the whole earth. After his ascension into heaven, also, he bore testimony to his disciples and followers, whom he appointed to preach his name in all nations, by sending them the comforter, the spirit of truth, according to his promise, to assist them in their ministry, to support them under afflictions, to direct them in their doctrines, and to enable them to prove the truth and importance of what they taught by many signs and wonders. The prison doors flew open before them. They cured all manner of diseases, and raised the

dead to life. Even now we are furnished with living monuments of the divinity of their mission, by the prophecies which they predicted, which have already been fulfilled, and are at this very time fulfilling.

The conclusion of the whole is this, that the Mosaic and Christian dispensations have descended from above, from the Father of lights. Being his works, therefore, they must be perfect, and subservient to the highest interests of man, whilst they instruct us in every duty, and direct our thoughts to another and a better world. The original writers of those revelations, were taught of God. The laws and the prophecies which they delivered were the venerable declarations of his will. Every iota of them was therefore perfect. But, how then are we to account for the contradictions with which they are blended at present? I answer, that these are not chargeable upon the original writers, but upon their uninspired transcribers and translators, and the temerity of some daring men, who did not scruple to mix their own conceits and impositions with divine truth. Besides, the lists of genealogies, and merely historical passages, are not to be considered as parts of those inspired scriptures, which are profitable for doctrine, for reproof, for instruction in righteousness. Mistakes, however, which are found in these, probably did not belong to the original. Another thing to be considered is, that contradictions are frequently supposed, which are not such in fact, but only thought to be such through the medium of our own ignorance or perverseness. Some people are very ready to assent to the position, that Matthew, or Luke, or Paul, were mistaken and contradict one another, when they only discover their own shallowness. But, where there are the most manifest contradictions, we should pause and hesitate, before we impute them to the sacred writers. We should first say, may not the translator or transcriber have unintentionally blundered, or the impertinent commentator given his own turn to the passage which afterwards crept into the text? When we are informed in the second book of Samuel, that David paid to Araunah only 50 shekels of silver for his threshing floor; but learn in the first book of Chronicles, that the price of this purchase was 600 shekels of gold—we cannot suppose that the real sum which was paid was not as well known to the one writer as to the other, but that the difference between them is entirely owing to some blundering copyist. The same thing may be observed concerning the clashing of Lev. xxiii. 18. and Num. xxviii. 27, and other similar passages. There are other places, where we may detect mistakes, which are also imputable either to the carelessness or the vanity of the transcriber. For instance, when the contributions of David and the princes are estimated at as many thousand talents of gold and silver, as Dr. Prideaux observes would amount to above 800 millions of our money—we may be

assured that some gross error has been introduced into the text. For this reason, the greatest possible diligence should be exerted, by the collectors of MSS. to restore the original text. But all errors of this sort that can be enumerated are of little consequence, as they cannot affect the several revelations, nor render the great salvation the less important. The purest morals are every where recommended to us, and are confirmed by the most substantial evidence.

But, here, it will be asked—may there not be besides an intermixture of some human inventions foisted into the sacred Code? This being answered in the affirmative will afford no ground for impeaching either the Mosaic or the Christian dispensation. The grand leading doctrines are still the same; and whatever is not in perfect harmony with these may safely be rejected. But, in this case, we are not to act from the impulse of our passions, not to decide hastily, but to examine fully every particular before we be finally determined. As the Jews, however, were likely to parallel some of their own practices with the divine laws, and in their corrupt state, to presume that these practices were allowable in them as a peculiar people, some doubts may arise, whether the Divine Being exculpated the master who murdered his slave, *because he was his money*, whether he directed the master, when a slave was willing to continue with him after the expiration of his servitude, to bore his ear through and fasten him to the door-post, and make him his servant for ever, and whether he permitted some customs which were permitted with respect to female captives taken in war. Even in the New Testament we have some manifest interpolations, such as 1 John v. 7. Besides, the Jews are well known to have corrupted some passages of their scriptures relating to the Messiah. When we discover any discrepancy, then, in the New Testament, with respect to those passages which are quoted from the Old, we may take it for granted, I think, that in the New Testament the original readings are communicated to us. I might also mention the difficulties arising to the English reader from wrong translations. I shall notice only one passage, where it is said, that *Eli's sons would not hearken to him because it pleased the Lord to slay them.* Instead of the word *because*, let us read *wherefore* as we ought to do, how very different the doctrine we are taught! and how devoutly therefore is it to be wished, that we could have a correct translation of the whole Bible! But, in our present most corrupt versions, the well disposed have still so perfect a rule of life, that he who runs may read it. In the law and the prophets, and in Jesus Christ and his apostles, we have every thing that is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished in all good works. Our whole duty is to love God, and keep his commandments, or to do justly, to love mercy, and walk humbly with our God, and the prize, that is set before us is eternal Life.

W. H.

## HARRISON'S MISCELLANIES.

*To the Editor of the Monthly Repository.*

SIR,

FOR the satisfaction of your correspondent, who inquires after the book of Miscellanies, containing some of Mr. Grigg's pieces, (vol. ii. p. 86.) I beg of you to give him the following information. It is intitled "Miscellanies [in Prose and Verse] on Moral and Religious Subjects. By Elizabeth Harrison." It is an octavo volume, which was printed by subscription in the year 1756. The list of subscribers is very respectable, and contains the names of a great number of the most eminent dissenting ministers. The work was published with the benevolent design of procuring some pecuniary assistance for the lady whose name is prefixed, who had, by some misfortune, been reduced to difficulties. If I mistake not, she kept a boarding school for young ladies at St. Alban's, where Mr Grigg resided, who was ready to every good work, and who communicated a number of little pieces, principally in verse, in order to make up the volume. Some of them are of the humorous kind, but others grave and devout, among which are several hymns. All his pieces have this signature at the end * * *. This book has long been out of print, and is become very scarce. The only copy of it which I ever saw was my own, (which a few years ago I lent and lost,) till very lately I met with another, very accidentally, in the shop-window of a dealer in old books. If your correspondent will make himself known to you, and give proper security for the return of this volume, he shall be welcome to the perusal of it.

A small collection of Mr Grigg's hymns has lately been published. Had the editor known of this work he might have made a valuable addition to the collection. I embrace this opportunity of informing the Inquirer, and your other readers, that Mr Grigg, with whom I was intimately acquainted, had a considerable number of hymns and other poetical pieces in MS. which, he told me, the last time I saw him, he intended to publish; and I well remember that he was then actually transcribing them for this purpose. But he died soon afterwards. Where his papers now are I know not, but most probably they fell into the hands of his nephew, the late eccentric Mr. Fawcett.

I am, Sir,

Respectfully yours,

*March* 12, 1807. H.

*To the Editor of the Monthly Repository.*

SIR,

As TRUTH never suffers by investigation, and as every discussion of the contents of the sacred volume will lead us to set a greater value upon authentic scripture, I send you the following extract of a letter from a gentleman in Aleppo to his friend in Europe, translated from the *Gazette de Marseilles*, of Oct. 20, 1806; and shall be glad of the opinion of some of your literary correspondents on the probability of the fact asserted in the same.

I am, Sir,
Yours respectfully,

*Liverpool, April* 10, 1807. F. B. W.

WRITER OF THE APOCALYPSE.

"A very extraordinary discovery, such as will confound a thousand systems of prophetic writers, has lately been made. The Apocalypse, or Revelation of John, one of the apostles, has long been the subject of doubt and endless disputation. For several centuries it was not considered by many Christian fathers and churchmen as canonical, or the work of the inspired apostle John: even *Luther* rejected it. Those who doubted its title to the canon, alleged it to be the fabrication of one *Cerinthus*, who was cotemporary with the apostles, and a Christian heretic; who denied the divinity of Christ, alleging he was but a teacher, and his doctrines or morals only divine.

"The point in dispute seems now to be brought to a termination. Some labourers, belonging to a small town called *Gios*, in Asia Minor, lately removing some rubbish from an ancient edifice, and digging up its ruins, took up a small marble globe. They could perceive no aperture, and at first conceived it was solid. On taking it, however, to the village, it was found to be hollow, but with a shell of thickness and weight, and was finally broken.

"There was found in it a number of scrolls or writings in the Greek language, bearing dates between A. D. 58 and 98. They were most curiously done up, and continued in a perfect state of preservation.

"They were found to be wholly the writings of *Cerinthus*, containing his epistles to the Christian churches, and various dissertations on the points of controversy then subsisting among the Christians.

"These works appear written with great Sectarian zeal, somewhat indicating an impaired brain; but the most singular of the writings is a full draft of the *Apocalypse*, in the same handwriting as the rest, with erasures, alterations, and interlineations. In every essential particular it agrees with the book now called the

*Revelation of John*; and from the erasures, alterations, and appearance, carries full evidence it was merely fabricated by *Cerinthus*, and published as John's after his death, by way of upholding some of the peculiar tenets of *Cerinthus*.

"This scroll, as well as the rest, is now in the possession of a great bishop; and authenticated copies and proofs have been sent to the Pope and other church dignitaries, of this most extraordinary discovery."

---

## PRACTICAL VIEW OF UNITARIANISM.

### *To the Editor of the Monthly Repository.*

SIR,

HAVING heard some very respectable persons express a wish that your truly valuable Repository sometimes contained more pieces of a practical nature, I avail myself of an opportunity which offers, of transmitting a piece of that kind. It is a letter written by one of the ministers employed by the Unitarian Fund Society to itinerate occasionally, for the Promotion of Unitarianism, which I consider as another name for genuine Christianity. It was addressed to a few people who had been several times visited by the said minister, and, by his instrumentality, brought to receive the Unitarian doctrine. I wish its insertion in your useful Miscellany, the rather, because it furnishes proof that those who are called Unitarian Missionaries do not waste their time in teaching mere dry speculations; because I think it calculated to shew how vital religion is intimately connected with the Unitarian doctrine; and because, at the same time, it seems calculated to promote real piety among your readers.

I am very respectfully yours, &c.

*Feb.* 26, 1807. A CONSTANT READER.

DEAR BRETHREN,

The several visits I have made among you have afforded me pleasure, and I hope have not been unprofitable to you. When absent from you, I have you often in my thoughts, longing after the edification of you all, praying that you may daily increase in knowledge, and adorn, by a holy life, the glorious doctrines you profess, that you may have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Permit me to put you in remembrance of the Christian doctrines and duties I have taught among you, and to urge you to the steady and diligent observance of them.

1. You have been taught that there is but *one God the Father*;—that this God is one undivided being, not a compound being, con-

sisting of distinct persons, but one in the most strict and literal sense; —that this one God is as really the God and Father of our Lord Jesus Christ, as he is our God and Father;—and that he only is the object of prayer and religious adoration. This doctrine of the unity and worship of the one God, the Father, is the foundation of all true religion, both natural and revealed, both Jewish and Christian: as Jesus said, John iv. 23. *The true worshippers shall worship the Father.* A departure from this doctrine is one of the greatest corruptions, not only of the doctrine of Christ, but of all true religion. In this doctrine I beseech you to stand fast, and to do all you can to spread the knowledge of it. Bear a firm testimony against the worship of other beings besides the one God and Father of all, by declining to unite in it, and carry on the worship of the one and only God among yourselves, in the best manner you can. However feeble your efforts, if made with sincerity, God will accept them, and he can crown them with success.

2. You have been taught to renounce the absurd and unscriptural notion of satisfaction for sins by the death of Christ, and to rely on the infinite mercy of God, as made known by Jesus Christ, in the gospel, for your whole salvation. You have been led to see that God is not a wrathful, vindictive Being, whose anger must be appeased, and his justice satisfied, before he can shew mercy to sinners; but that he is naturally in and of himself merciful, without any external excitement; that he delighteth in mercy, and is ever ready to forgive; that the gospel is a system, not of bought grace, but of free grace, communicated to the world by Jesus Christ. Stand fast, my brethren, in these views, which are so honourable to God, and so safe for men. If you cannot rely on the infinite love and mercy of the God of love, of the Father of all mercies, and his gracious declarations, and exceeding great and precious promises, for salvation and eternal life, on what can you rely? You can no where find a being more merciful, more ready to forgive, more disposed to make you happy, than the God and Father of our Lord Jesus Christ.

3. You have been taught that Jesus Christ is a man anointed of God, exalted to be a Prince and a Saviour, in whom the Father is pleased all fulness should dwell, even the very man whom the Jews slew and hanged on a tree, who was shut up in a tomb, and raised from the dead; that he was made in all things like unto his brethren, Heb. ii. 17.; and that, though raised to the throne of glory, and declared the Lord of all, he is still your elder Brother. O! cherish these pleasing and animating views of the Saviour, which shew him so closely connected with you, give you such a peculiar interest in all he hath done, in all he is, and teach that it is possible for you to imitate him, and to attain a share in the honour and glory he hath attained.

4. You have been taught that man is not born a sinful creature; that according to the words of Jesus, Matt. xviii. 3. not unconverted, but converted persons resemble little children; that you are

not made sinful through an almost almighty malignant being inspiring you with evil thoughts and propensities; but that you, and all men, have become sinners by suffering your own lusts to tempt and draw you into sin, by personally transgressing. Consequently you have to take all the guilt and shame of your sins entirely to yourselves, and must, on due reflection, feel an awful sense of your accountability to God for all the moral evil that is found in you.

5. You have been convinced, that without repentance you cannot be saved, but must unavoidably perish; and that you no further repent than you forsake your sins; that repentance consists, not in having your feelings violently agitated, in what some men call being shaken over hell, &c.; but in such a sorrow for sin as produces amendment of life, in ceasing to do evil and learning to do well. See that you daily reduce these views to practice. Examine yourselves; consider your ways; depart from whatever you find contrary to the will of God, either in your spirit or conduct; seek for an increase of purity both in heart and life. Remember you can no further enjoy peace than you obtain deliverance from sin. Build not on frames and feelings; hope not to be saved for your opinions; but always keep in mind that holiness is essential to happiness.

6. Remember that faith in Christ, the necessity of which you have been taught, consists not in notions about his person, nor in a reliance on his merits, nor in a mere persuasion that he died for you, nor in certain rapturous feelings, but in the steady belief of what he taught, as coming from God, and being of divine authority; not in a cold-hearted assent to the truth of his doctrines, but in such a hearty reception of the gospel as fixes our faith and hope in God, 1 Peter i. 21. and produces obedience to the truth believed. Seek to increase in this faith. Obey the truth so far as you understand it. Let your conversation be as it becometh the gospel of Christ. You know that faith without works is dead, and that it can only be made perfect by works. If, with the ideas you have received, you live in disobedience to the gospel, you will shew yourselves of all men the most inconsistent, and be the most self-condemned. O! tremble at the thought of allowing yourselves in the practice of any known sin, or in the omission of any known duty.

7. Remember you are called to walk as Christ also walked; to let the same mind be in you which was also in him; to conform yourselves to his example; to imitate his humility, meekness, gentleness, peaceable and forgiving temper; to be like him in piety, resignation, patience, and submission to the will of God; to love one another as he hath loved you; to be tender-hearted, compassionate and kind, as he was; to resist evil, and obey God as he did; to imitate his purity, holiness, goodness, and love; to love, forgive, and pray for your enemies as he did for his. In all these things you are called to be like Christ, and with your views of his person, as one made in all things like unto his brethren, you must feel it practicable

to attain his likeness in all these respects: and let me remind you that your own happiness, and the success of the cause of truth among you, much depend on your conformity to his example.

8. You have been taught that life and immortality are brought to light by the gospel; that eternal life is the gift of God through Jesus Christ our Lord. Consequently the gospel must appear to you of the highest possible importance; it is the only ground on which you can have an assured hope of a future life, on which you can look for immortality and glory. How strictly, then, ought you to adhere to the gospel! how zealous ought you to be for its truth and success! how diligent in seeking to be grounded in its real facts and genuine doctrines! Acquit yourselves like candidates for eternal life. Live like those who, by patient continuance in well-doing, are waiting for glory, honour, and immortality. Guard against an inordinate attachment to earthly things; against a worldly spirit; against the influence of sensual gratification; and give diligence, that you may be found in the day of the Lord Jesus in peace, without spot, and blameless.

9. Let me exhort you to keep your minds open to conviction; to be very diligent in your inquiries after truth. You have not yet discovered the whole of truth, nor, perhaps, detected all your errors. Go on, my brethren, and you will grow in grace, and in the knowledge of our Lord Jesus Christ. Bear with each other's weaknesses and mistakes, and love as brethren. Treat all your fellow Christians, however much they may differ from you, with candour and affection. Look well to your spirit and conduct in every respect. Remember, if you manifest a bad spirit, you cannot excuse yourselves by saying it is the fault of your nature; if you indulge unlovely tempers, you cannot consistently say it is the devil who stirs them up in you; if you live in sin, you cannot comfort yourselves with the delusive notion, that another was punished in your stead, and that you are covered with his righteousness.

10. Though you have renounced the tremendous and God-dishonouring notion of eternal torments, and entertain the pleasing hope, that, sooner or later, God will make all his rational creatures happy; yet you believe that the wicked will be punished according to their works, and that none will be happy until they become holy: and as your views of the restoration lead you to think that God acts from love, in every part of his conduct towards his creatures, this should teach you to act from a principle of love, in every part of your conduct, towards all men. May love increase and abound among you!

Finally, brethren, farewell; may the blessing of our heavenly Father be upon you all!

I remain your willing servant in the glorious gospel of the blessed God.

## MR. BELSHAM'S STRICTURES UPON MR. B. CARPENTER'S DEFENCE OF ARIANISM IN HIS LECTURES.

### LETTER IV.

*To the Editor of the Monthly Repository.*

SIR,

THE title of my friend's third Lecture is, "On the Boundaries of Human Knowledge, Materialism, Necessity," &c. I have perused this Lecture repeatedly, with a considerable degree of attention, but I confess that I am completely at a loss to understand the worthy author's meaning in the farrago of topics, theological, moral, metaphysical, philosophical, and political, which he has crowded into a very narrow compass. One thing, however, is very clear, my friend is a decided enemy to metaphysics. If I understand him right, he means to represent this science as beyond the limits of the human faculties; and to stigmatize all inquiries into it as "dangerous and hurtful," p. 51. It is true, that my worthy friend delivers a very decided opinion upon some points which have been the topics of controversy amongst learned and inquisitive men; but this does not at all militate against the position, that these topics are beyond the sphere of the human intellect; for he has had the goodness to inform us, that the system which he advocates is divinely inspired *; and most assuredly he would never have arrived at his conclusions by the deductions of reason.

Metaphysics †, Sir, is a hard word; it is a word which few understand, and, unfortunately, it has of late fallen into disre-

* See p. 64. "If this system (that is, the doctrine of necessity) be true, we deceive ourselves, and more than this, we are deceived by our Maker." And again, p. 65, "Happily for mankind it will never prevail to any great extent; for the Creator of man has written a law on his heart, which will always oppose and rise superior to these metaphysical speculations." With equal propriety the bigotted Papists denounced the Copernican system as heresy, because it was contrary to the appearances of nature, and to the word of God. In this way superficial spectators of the phænomena, both of the natural and moral world, will always argue against more accurate observers; and will always gain credit with superficial judges. The solemn assertion of a baffled disputant, that to controvert his system is to oppose the Almighty, is a stale artifice, which may sometimes overawe a feeble and a timid mind, but it can produce no effect upon an upright and resolute inquirer after truth.

† To make ugliness still more ugly, my worthy friend has permitted his printer to mis-spell the word, and to give his readers, almost through the whole Essay, the barbarous terms *metaphisics* and *metaphisical*, instead of the proper expressions, metaphysics and metaphysical.

pute. It has become a sort of watch-word of a party; a *rare-head-and-bloody-bones*, the very sound of which is to strike terror into the ignorant and unthinking. In the hands of an adept it will perform wonders. If a doctrine which cannot be disproved is to be hunted down, call it metaphysics, and every body will think of it with horror. If a train of reasoning is irresistibly cogent, if an objection to some popular system is unanswerable, brand it as metaphysical, and you may, without a blush, acknowledge that you cannot reply to it, for nobody will think it deserving of attention. In short, *metaphysics* is a term of as much use in theology and morals as "Jacobin" and "No Popery" are in politics; it secures an easy and decisive victory, and saves a polemic abundance of trouble in analysing arguments, confuting objections, and collecting proofs.

My friend says, p. 59, "Perhaps the study of metaphysics is the principal cause of that scepticism which has prevailed amongst the studious." I say, perhaps not, and as he offers no reasons in support of his conjecture, my *perhaps* may possibly be allowed to go as far as his; and, at any rate, it is more charitable. And what is there in metaphysics that should lead to infidelity? Metaphysics is the sublime science of the human mind, and I, for one, see nothing in the curious and wonderful phænomena of the intellectual and active powers which does not tend to excite the most exalted and adoring sentiments of their omnipotent Author, which does not stamp an infinite value upon the discoveries of divine revelation, and which does not impart a cogency to its evidence, which, to the philosophical observer, appears little short of mathematical demonstration. And what facts are there to support my friend's, I am constrained to call it, uncandid insinuation? Locke was a metaphysician; Clarke and Berkeley were metaphysicians; Hartley was a metaphysician; Jonathan Edwards was a metaphysician; Price and Priestley were metaphysicians. These were men of the highest rank for talents and for virtue; the pride and ornament of the age in which they lived; and they were all firm friends and able advocates of the Christian revelation. It might have been thought that these illustrious and venerable names would have protected the science, in which they delighted and excelled, from the charge of absurdity, or of a tendency to scepticism. And surely my friend is a better logician than to argue, that because some metaphysicians are unbelievers, therefore metaphysics leads to scepticism.

In connection with metaphysics, it was natural enough to introduce the name of that enlightened philosopher, that most able and strenuous advocate of rational Christianity, Dr. Priestley, of whom my friend coldly remarks, in a note, p. 60, that "he was a firm believer in Christianity, and wrote many tracts to prove its divine origin." I am sorry that he has thought fit to add, "yet it may be questioned whether his writings have not made as many unbelievers as converts." By whom may it be questioned? Not, I am sure, by any one who has the smallest pretension to candour or to information. It can only be questioned by the grossest ignorance, or the most contemptible bigotry. If ever there was a person raised up by divine Providence to counteract, with energy and with effect, the rapid and alarming progress of infidelity, in an age of political and theological revolutions, Dr. Priestley was the man: he was the enlightened advocate who, by exhibiting the Christian religion in its genuine simplicity, divested of those adventitious absurdities by which it was incumbered, and with which it was confounded, baffled the objections of unbelievers, and disarmed scepticism of her principal weapon; and who, by stating the evidences, both of natural and revealed religion, with a simplicity, perspicuity, and precision before unequalled, has established the faith of the unprejudiced inquirer upon an immoveable foundation. That a few, who attended carelessly upon his instructions, or who hastily glanced over his masterly reasonings, may, by some obliquity of intellect, or inveteracy of prejudice, have failed to have been convinced by his arguments, is not impossible. But as to his general success, it has greatly surpassed his own most sanguine expectations. I have indeed no hesitation in stating it as my firm persuasion, that in consequence of his personal exertions, and his admirable writings, in connection with those of his able and learned associate in the same cause, the venerable Theophilus Lindsey, whom I am proud to call my revered friend, the numbers of converts to a pure and rational Christianity have been multiplied a hundred fold, and are daily increasing amongst all ranks of society. And of these I have no doubt, that whatever Pharisaic ignorance and arrogance may insinuate to the contrary, there are at least as great a proportion, whose temper and character are truly exemplary and ornamental to their profession, as are to be found in any other denomination of Christians, how pompous and how self-complacent soever.

That my turn of rebuke should succeed to Dr Priestley's

did not surprise me. My worthy friend, in his usual style of innuendo, insinuates (ibid.) that, "after having filled up a situation with some credit and usefulness at Daventry," I came to do mischief and promote infidelity, by taking the divinity chair at Hackney. Against such a charge I condescend not to make a defence. There is one Being for whose approbation I am solicitous, and to whose tribunal I appeal. It is comparatively a light thing "to be judged by man's judgment." Yet even in this respect, the acceptance with which my humble and imperfect, but sincere attempts, to impart Christian instruction have been honoured, has far exceeded all that I ever ventured to contemplate, even in idea, and such as, when I reflect upon it, I can hardly believe; and this is an abundant counterbalance to that asperity of censure in which some have indulged, from whose knowledge of circumstances and professions of regard, a different conduct might have been expected.

My worthy friend remarks, "It is unpleasing to reflect how many well disposed youths, who came there, i. e. to Hackney, to be educated for the Christian ministry, have not only given up that profession, but Christianity itself." This fact, to a certain extent, cannot be denied; and, most surely, it excited unpleasing sensations in many, and not least, in the minds of those whose endeavours to form them to usefulness in the church were thus painfully disappointed. But it might have qualified my friend's unpleasant feelings, if it had occurred to him, to reflect how many able, faithful and learned ministers, whose talents and exertions are successfully devoted to the improvement of mankind in knowledge and virtue, and who now occupy some of the most conspicuous stations in the dissenting churches, received their education in that useful but short-lived institution. It is an easy thing for tutors to educate their pupils in the trammels of any religious faith which they may chuse. Take away the key of knowledge and the business is done. You bring them out at once Calvinists, Arians, Papists, Protestants, any thing that you please; and ready to join in any cry to run down a sect which, for the season, may be obnoxious to the ruling party. This was not the method pursued by the tutors at Hackney: they gloried in encouraging freedom of inquiry; nor were they at all apprehensive that the interest of truth and virtue would suffer by it in the end.

But my friend thinks that the zeal of the instructors in making proselytes to certain doctrines, which he does not ap-

prove, was the leading cause of the infidelity of the pupils. How far these gentlemen might, in any degree, or upon any occasion, be chargeable with an indiscreet zeal, it is not for me to say. But I can assure my worthy friend, that their zeal, even in its greatest fervour, never carried them so far as to assert, that if their opponents' system should prove true, "men not only deceive themselves, but are deceived by their Maker."

My friend having thus discharged his battery against metaphysics in general, proceeds to attack two of its supposed strong-holds, materialism and necessity. The former of these hypotheses it is plain that he does not understand, for he reasons as though the philosophical materialist maintained that the soul of man was a solid and inert substance, a representation, than which, nothing can be more erroneous. Dr Price, who did understand the subject, acknowledges that there is but little difference between Dr Priestley's materialism and his own spiritualism, and confesses that his acute opponent had almost persuaded him to give up the existence of inert matter, and to admit the homogeneity of man*.

My worthy, but too dogmatical friend, flounders nearly as much in his observations upon philosophical necessity as in those upon philosophical materialism, and seems to have formed a very indistinct idea of the doctrine which he denounces with such great solemnity. The necessarian contends that no one can perform a voluntary action without a motive, that is, without a reason or an inclination to determine his choice; and that it is not in his power to chuse differently while the same reason or inclination continues, or, as we commonly say, without altering his mind. This is the doctrine of necessity, and whether it be true or false, every one may judge by making the experiment in himself. This is a principle so obvious that few would hesitate to assent to it, when proposed in its simple and naked form. But if the principle be true, all the consequences legitimately drawn from it must be equally true, whether they are perceived and admitted or not. This is the system which my friend represents as fraught with mischief, "which militates against those ideas of holiness and sin which our Creator has taught us;" and which, if it be true, we are deceived by our Maker himself. Philosophical liberty is the reverse of this. It

* See the Correspondence of Dr. Price and Dr. Priestley, p. 56, 57, 85.

teaches that man may chuse differently, the previous circumstances remaining the same; that, having made one choice, he may, without altering his mind, without any variation, either of reason or inclination, chuse the contrary. This, to be sure, has very much the appearance of a contradiction; yet this doctrine, my worthy friend imagines himself inspired to believe. O! but, says he, p. 67, the "soul can always separate and compare its ideas; it can suspend its choice, and examine different motives; it is in this activity that its liberty depends." Undoubtedly, the soul can suspend and examine if it will, if it sees reason, so feels inclination for this suspension; but without this motive it cannot deliberate, nor, if deliberating, can it cease to deliberate while the same reason or inclination to deliberate remains. In fact, nothing can be more egregiously trifling than an attempt to distinguish between voluntary actions, as if some were governed by motives and others not. All voluntary acts, whether mental or corporeal, internal or external, are subject to the same law.

My friend, p. 68, expresses great astonishment "at having once heard a metaphysician say, that while many things were uncertain, there was one subject upon which he could entertain no doubt, and that was, the necessity of human actions." This daring assertion threw him, it seems, into a profound soliloquy, and brought to his mind the following sublime passage of that eminent poet Richard Baxter:

> **Never more bold than when most blind;**
> **Runs fastest when the truth's behind.**

What, then, would have been my worthy friend's astonishment, if this same "bold" and "blind" metaphysician had advanced so far as to affirm, that if his system were not true, "we deceived ourselves, and were deceived by our Maker." I cannot help figuring to myself the burst of generous and indignant eloquence with which my friend would have exposed and reprobated the folly, the arrogance, and the impiety of the assertion. I doubt whether honest Baxter's poetry would in this case have been adequate to the energy of his feelings. Nor should I have been surprised, if his own muse, upon an occasion so animating, had been inspired to express the warmth of his resentment in sublimer strains of satire and invective, "Si natura negat, facit indignatio versum."

On every scheme vice is reprobated, and adequate punishment follows unrepented guilt; on the necessarian hypothesis justly, and in a way perfectly consistent with wisdom and benevolence; on the libertarian scheme, in a way that is, in my judgment, inconsistent with both. Upon this subject my sentiments are stated in my treatise of the Elements of the Philosophy of the Mind, and it is set in the clearest light in Dr. Priestley's Illustrations of Philosophical Necessity. The arguments there adduced are not invalidated by any thing which my friend has alleged. Those erroneous and popular feelings, upon which he lays so much stress as divine suggestions, are of no more value as objections to the doctrine of necessity, than the obvious phænomena of nature are to the true theory of the universe. It is the province of philosophy to correct the errors arising from superficial appearances.

Upon one topic my friend assumes a character of uncommon diffidence. The necessarians strongly contend for the absolute inconsistency of the foreknowledge of God with the philosophical liberty of man. But "I *argue*," says my friend, p. 66, "that both the premises and conclusion of this *proposition* lie beyond the reach of our faculties." What the premises and the conclusion of a *proposition* are, it is difficult to say; but I believe my friend means to *affirm*, that it is beyond the reach of human faculties to ascertain whether foreknowledge is reconcileable to philosophical liberty; and I must admit, that it would be much in favour of his cause if he could prevail upon his readers to take his word for it. For the truth is, that no question admits of greater precision, or of a clearer determination. The Supreme Being, though infinite in knowledge, cannot know a thing to be what it is not; for that would involve a contradiction. But a contingent action is necessarily uncertain, for it may or may not be; and all the actions of agents, philosophically free, are contingent; for, by the definition of liberty, the volition is *uncertain* till it actually takes place; therefore it cannot be foreknown as certain, for it would then be known to be what it is not. It is therefore a contradiction, that contingent actions should be foreknown. But God foreknows all actions, and all events depending upon them; therefore no events are contingent; therefore men are not philosophically free.

The conclusion is as clear as light. No proposition in Euclid admits of a more satisfactory demonstration. To an inquisitive and intelligent person there is, and can be no other alternative. Either God does not foresee future events, or

philosophical liberty is not the attribute of man. Let my friend take his choice.

But all this, it may be said, is metaphysical reasoning; and why should we puzzle ourselves with metaphysical subtilties? O naughty metaphysics! thus cruelly to impale a worthy well-meaning gentleman upon the horns of a *goring dilemma*, and to leave him writhing and smarting there, without hope of relief. I am sorry for my friend's unfortunate situation, and would gladly extricate him if he would accept of my assistance. But since he rejects my counsel, and will not admit my reproof, I must abandon him to his fate; and, for the present, taking leave both of him and of you, I subscribe myself,

Sir, yours &c.

*Hackney, May* 16, 1807. T. BELSHAM.

---

# POETRY.

## THE CHOICE.

WHILE others vaunt each foppish grace,
With vanity to speed the race,
Still beaming in my lover's face,
Be sweet Sincerity.

Let wise men prate of wit and lore,
Or fame, that even gods adore;
I do not ask or sigh for more,
Than sweet Sincerity.

Some, smiling, boast their mortal part,
Where beauty points each poison'd dart;
I only wish the faithful heart,
Of sweet Sincerity.

Many there are who say that bliss
Lies in the fond ambrosial kiss;
But sure I am, it lies in this,
In sweet Sincerity.

While soft affection gems the eye,
And tend'rest transport breathes the sigh;
Ah! then, the bond of every joy,
Is sweet Sincerity.

Let Hope expand his gen'rous soul;
May Faith his passions dire control;
And Charity in currents roll,
Of sweet Sincerity.

Though seas of trouble urge their strife,
With him I'd stem the storms of life,
And bless the sacred name of wife,
With sweet Sincerity.

J. P.

---

THE PILGRIM.

Gentle Pilgrim, tell me why
Dost thou fold thine arms and sigh;
And wistful cast thine eyes around:
Whither, Pilgrim, art thou bound?

The road to Zion's gates I seek,
If thou the way canst shew, O, speak.

Keep yon right-hand path with care,
Though crags obstruct and brambles tear;
You just discern a narrow track,
Enter there, and turn not back.

Say where that pleasant path-way leads,
Winding down yon flowery meads;
Song and dance the way beguiles,
Every face is drest in smiles.

Shun with care that flowery way,
'Twill lead thee, Pilgrim, far astray.

Guide or counsel do I need?

Pilgrim, he who runs may read.

Is the way that I must keep
Cross'd by waters wide and deep?

Did it lead thro' floods and fire,
Thou must not stop—thou must not tire.

Till I have my journey past,
Tell me, will the day-light last?
Will the sky be bright and clear
Till the evening shades appear?

Tho' the sun now rides so high,
Clouds may veil the evening sky:
Fast sinks the sun, fast wears the day,
Thou must not stop—thou must not stay,
God speed thee, Pilgrim, on thy way.

# REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

ART. I.—*Letters to the Editors of the Christian Observer, in Reply to their Observations on a Pamphlet, entitled, "A Few Plain Answers to the Question, Why do you receive the Testimony of Baron Swedenborg?"* By the Rev. J. CLOWES, M. A. Rector of St. John's Church, Manchester, and late Fellow of Trinity College, Cambridge. 8vo. pp. 146. Evans. 1806.

THE Church of England is truly "a cage of unclean birds." There is no heresy, however foul, but may be found in it. One of its beneficed clergy lately preached a sermon before a clerical assembly, which has since been published, to shew that a favourite portion of its scriptures is a bungling forgery; that the story of the miraculous conception is an obscene fable; that the doctrine of the Trinity is an impious absurdity; and that the notion of the atonement is a Pagan conceit. Another of them, the rector of a parish of the second town in England, now comes forward to assert, that Emanuel Swedenborg was a true prophet, and that, in rejecting him, "the church called Christian, ceases to be a Christian church, and must needs be corrupt and decayed in every vital principle of her constitution." p. 123. Yet this church has established no less than nine and thirty articles of belief, "for the avoiding of diversities of opinions, and for the stablishing consent touching true religion;" and these gentlemen have sworn, in the presence of Almighty God, "willingly and ex animo," to "acknowledge all and every article to be agreeable to the word of God;" and continue to receive annually out of the revenues of the church, considerable salaries, under the character of honest believers; and this too, as the Rector of St. John's, Manchester, declares, to avoid the imputation and the evil of *schism!*

The writings of heterodox church-men, though disgusting in one point of view, as instances of barefaced dishonesty, are pleasing (to us, at least) in another; for they must surely open men's eyes to see the true nature of national churches, which, while they are grievous burdens upon their industry, and oppressive fetters on their consciences, fail, nevertheless, of answering the only end for which their institution can be justified, that is, the securing of uniformity of faith. It will not be pretended by any man acquainted with ecclesiastical history, that a territorial and poli-

tical church is necessary to the preservation of religion. Christianity subsisted, it is undeniable, in the greatest purity, and operated with the greatest vigour, for three hundred years, not only without, but in spite of, the power of the state. An English prelate has acknowledged, that, for the support of vital religion in the profligate reign of Charles II. this country was indebted to the nonconformists. And there is no where a greater profession of religion than in the United States of America, where an established church is the only kind of church which is not tolerated.

The English church has in fact become an asylum for heretics. The avowal of unsound opinions is dangerous only out of it. Dissenters of every description are obnoxious to disqualifying penalties, though a great part of them scarcely dissent from its doctrines; but no inconvenience attaches to such as profess, and preach, and publish the tenets of Swedenborg or Priestley, provided they have bound themselves by oaths to defend it; nay, they may rise to its highest dignities, and fatten on its richest benefices. The introduction of a bill into Parliament for enabling Catholic and other dissenters to serve their country in this critical period, in a military capacity, throws the government into confusion; but no danger is apprehended from our ecclesiastical ranks being filled with persons who are dissenters in every thing but the honesty of avowing their dissent.

Scrupulosity! exclaims Mr. Clowes. The Articles of the Church of England are a dead letter. Nobody now-a-days thinks of believing them. "If your rule of scrupulous conscience was to be generally applied, and all the bishops and clergy were compelled to submit to its authority, the church would soon be left destitute of her ministers, *since it is my firm belief, that there is scarcely a single clergyman in the united kingdom, who is in all respects perfectly satisfied as to the exact rectitude of the doctrine, the discipline and worship of the church in which he ministers.*" p. 80.

It has always appeared to us, that, to become a consistent minister of a church whose faith is rigorously defined by articles and statutes, a man must surrender up the right of religious inquiry, and the very notion of conscience. And we have an example in our eye which we recommend to the notice of all such as are disposed to become candidates for ecclesiastical bondage. The Polish historians tell us, that after the death of King Stephen Barratori, 1586, there came ambassadors from the Cham of Tartary, who was a candidate for the crown. They had instructions to represent to the Diet, that the Cham was a prince of great power who could raise 300,000 horse, whom, if they would chuse for king, he would employ either in defence of Poland, or to conquer the neighbouring nations, and enlarge its dominions. As to his personal qualities, he was temperate and sober, caring for no delicacy in his eating, and satisfying his hunger with horse-flesh only. That being informed there were differences among them about religion, he gave them assurances

that their Pope should be his Pope, and their Luther should be his Luther, just as they pleased to determine.

These remarks appeared to us to be more important than any growing immediately out of the subject-matter of the work before us; and we apprehend a short specimen or two of the Letters will satisfy our readers.

Mr. Clowes vindicates himself from the charge of Socinianism, by giving the following definition of that term, which may serve to shew how, in defending himself, a man may injure others.

"Socinianism, according to its *established meaning*, has, in all former ages, been applied to mark the character of SUCH INFIDELS as reduce the dignity of the Saviour of the world to a mere human level, by regarding him merely as a man." P. 35.

☞ We have, in p. 143 and 144, some moving complaints of the levity and almost impiety of the reviewers in the Christian Observer, because they had ventured to laugh at the following "serious testimony," and "supernatural communication of Baron Swedenborg, respecting the *important realities of another world: Husbands and wives who have lived in concord here, often renew their quarrels there, and even sometimes proceed to blows.*"

ART. II.—*The Christian's Review of Life, and Prospect of Futurity. A Sermon preached at Warwick, Dec.* 7, 1806, *on account of the much lamented death of the Rev. James Moody, who departed this life, Nov.* 22, 1806, *aged* 50. By GEORGE BURDER. 8vo. pp. 40. 1s. Williams and Smith.

MR JAMES MOODY, whose death gave occasion to this discourse, was descended from pious ancestors. He was a sprightly inquisitive child, a studious diligent scholar. At the usual period, he was placed apprentice to a reputable tradesman at the west end of the town. At this time he was fond, as most youths are, of music, singing, dancing, theatrical entertainments, and other vain, as Mr. Burder calls them, and worldly pursuits and pleasures.

"But the time was approaching when the Lord, who had designs of mercy for our dear friend, was about to stop him in his vain career of sin and folly. There were two professing servants in the house where he lived. One of these was a porter, who, when brushing his clothes before he went out to the play-house, would say, 'Master James, this will never do. You must be otherwise employed. You must be a minister of the gospel.' This worthy man, earnestly wishing his conversion, put into his hands that excellent book, which God hath so much owned, 'Allein's Alarm to the Unconverted,' which, it is believed, proved of great service to him. Several years before this, a person who knew him tapped him on the shoulder, and said, 'Well, James, how do you hope to be saved?' Ignorant of the gospel, he answered, 'Why, like other people, by doing as well as I can;' but the question, and the conversation that followed, made an impression that he never forgot. One of the servants above mentioned, used to amuse herself by singing hymns. One of these was, 'Come, ye sinners poor and wretched,' &c. These words so struck his mind, that they followed him for many days together." p. 20.

These circumstances, and a disorder in his eyes, brought on by too great an attention to drawing, occasioned him many serious reflections, which led him "to attend the preached word" at Spa Fields and Tottenham Court chapels, where "a change was effected by the regenerating power of the Holy Spirit on his heart." He broke off immediately all his old connections, and "became a preacher to his father, who, though a hearer and approver of the gospel, was yet a stranger to its power." He went into business and married. His zeal and talents soon pointed him out to his friends as a fit person to become a minister of the gospel; and though at first "he did not see his call to that work clearly," he at length "determined to relinquish all his worldly pursuits" in favour of it. He was advised to go into the Church, "but he had some scruples which he could not conquer," and therefore joined the Dissenters. The only education for the ministry which he received, was at what was called "The English Academy," an institution sufficiently explained by its name, which was superintended by Messrs. Brewer, Barber, and Kello. In November, 1781, he settled with the congregation at Warwick, with whom he remained to the end of life, having preached with such success, as to raise them from the number of 50 or 60 to that of 5 or 6 hundred.

Mr. Moody was, as a preacher, active and popular. "For about 13 years he paid an annual visit to London, and preached for about six weeks at a time, in the winter, to the vast congregation *(congregations)* assembling at the Tabernacle in Moorfields, and the chapel in Tottenham Court Road. He used also in the summer to visit the Tabernacle at Bristol for a few weeks annually."

In July, 1806, Mr. M. was seized with a paralytic stroke, which was the forerunner of his death, which took place in the November following. His life was actively virtuous. He had many warm friends, and died generally respected.

During his last illness this good man felt all the horrors of Calvinism.

"About this time," says Mr. Burder, "his mind was *greatly agitated with fear*; he expressed *doubts concerning his state towards God.* His sins, he said, stared him in the face, and *filled him with terror.* Sins of omission and of commission, that once seemed trivial, now appeared to him with *horrid aggravations.* The evil of sin was *awfully displayed*, and he saw it to be far more odious and *horrible* than ever." P. 32.

"Now commenced," writes the dying man in his Diary, an extract from which is published with the Sermon, "a new season of trial: laid aside from my work, *I was called upon to hear the voice of God, the voice of conscience, and the voice of affliction, which is the voice of God.* My disease, whether of rheumatism, cold, or palsy, was *accompanied with great faintings, solemn fears, and awful temptations. God was reckoning with me, and calling my sins to recollection.* Greatly was I depressed in spirit, and was relieved only as a promise could be laid hold of, and my hopes could exercise themselves. A prisoner at home, with sleepless nights and tiresome days, *under the constant hand of debility and fear.*" P. 29.

Without suspecting that there must be something wrong in a creed which afflicts the best of men

on a death-bed with such doleful feelings, the preacher, with systematic coolness, remarks that, Mr. M.'s "mental sufferings on this occasion" may be "easily" accounted for, by the consideration of its being so "usual for the great enemy of souls to seize advantages of this kind (viz. low spirits, inactivity, and confinement,) for shooting his fiery darts of temptation. The Lord," he adds, "may also have had wise reasons for permitting a man of Mr. Moody's activity and eminence to be tempted; *that the weak of the flock may perceive that their afflictions of this kind are not singular.*" P. 31.

We respect Mr. Moody's character; and we deeply lament that he should have been harassed in his last moments by a religious system, falsely called the gospel; nay, more tremendous than Mount Sinai, black with portentous clouds, or red with angry lightnings. O.

ART. III.—*Novum Testamentum Græce. Textum, ad fidem Codicum, Versionum & Patrum, recensuit, & lectionis varietatem adjecit,* D. Jo. Jac. Griesbach. Vol. ii. Ed. 2da. Halæ. 1806. Londini apud Payne et Mackinlay. 1807.

(Concluded from page 213.)

CATHOLIC EPISTLES.

James, ii. 18. χωρις and εκ both stood in the text of the former edition. Ex is now rejected.

iii. 6. Ar. Erp. is the only one of the versions which gives the sense of *ornament*, ("varnisher;" *Wakefield*), to the word κοσμος, translating *ignis et ornatus iniquitatis.*

iv. 4. The codex B, as well as A and 13, omits μοιχοι και; but it is singular that all the MSS. have μοιχαλιδες, which is not found in any version but the Arabic.

iv. 5. The punctuation of this verse is, we think, improved in the present edition, by the insertion of an interrogation after λεγει, as well as after ημιν.

v. 12. "The true reading is here υπο υποκρισιν, preserved only by the Arabic version. It is easy to see how the υπο has been lost." *Wakefield.* Griesbach, however, quotes the Arabic for εις υποκρισιν, the reading of many MSS.; nor is it easy to conceive how the prepositions can be discriminated in a translation. The origin of the variation is assigned with greater probability by Mr. Marsh, (vol. i. p. 452.) υπο κρισιν was mistaken for υποκρισιν, and εις inserted to make the syntax complete.

1 Peter, ii. 23. παρεδιδου δε τω κρινοντι δικαιως] The reading of the Armenian version is remarkable: δικαιον δε παρεδιδου τω κρινοντι. No MSS. exhibits the reading of the Vulgate αυτον αδικως, which Mr. Wakefield did not hesitate, however, to admit into his text.

1 John, v. 7. The genuineness of this passage has undergone much discussion since the

publication of the first edition. It has found champions in Knittle, Travis, and Hezel*, and assailants in Porson, Marsh. Pappelbaum, Matthäi, &c. The note, which, in the first edition, was subjoined to the passage, being considerably enlarged, is thrown into an appendix; the variations among the authorities which retain it being alone given under the text.

All the MSS. which have been examined for the several editions published in this interval, omit the 7th verse, and *εν τη γη* of the 8th, except a Wolfenbuttel MS. from which Knittle produced readings. But this evidence carries its disqualification on its forehead. Containing, together with the Greek text, the versions of Castalio, Erasmus, Vatablus and Beza, the Vulgate and the Latin version of the Syriac, it is beneath the notice of the critic. The Codex Ravianus, long asserted to be only a transcript of the Complutensian edition, interpolated from the margin of Stephens, has been proved to be so beyond the possibility of cavil, by Pappelbaum's *Examen Codicis Raviani*, &c. published in the year 1796.

Our author goes over the ground which has been so often trodden—the fallibility of Stephens's compositors and correctors—the honesty of the editors of the Syriac and Armenian versions, &c. &c. He follows the first edition pretty closely in this part; nor do we perceive many important additions to the observations on the Latin fathers. The passages in some Greek authors, supposed to refer to it, are quoted and commented upon with more detail than before.

After all that has been written on this subject from the year 1520 to the year 1806, we are furnished with sufficient data for a decision; and to delay the expulsion of the intruder under pretence of waiting for further evidence, is a mockery of critical justice—the last resource of those who wish to strengthen the argument from prescription, as every other is found to fail. Every reason that the wit or folly of man could devise has been brought forward; every source of information has been drained. "The *book-case of divine Providence*," in which Bengel hoped, that, "if not the autograph of Saint John, at least ancient MSS. containing this verse" would be found, has been ransacked in the furthest corner, and nothing is produced in its favour but a MS. written in the 16th century. No unprejudiced reader, we think, can refuse assent to Griesbach's observation, that to admit the genuineness of 1 John, v. 7. is to render the whole text of the New Testament uncertain. "Hoc velim probe perpendant, qui novam, fortasse, commatis istius defensionem in se suscipere volent, licet nuper Knittelii acumen, Hezelii sagacitas et Travisii *ζηλος*, (sed *ου κατ' επιγνωσιν*, ideoque a viris doctissimis Porsono et Marshio, ut par erat, repressus ac castigatus,) in vindicando hoc versû frustra irritoque conatû (ut postmodum Hezelius, utpote vir veri amantissimus, ultro et

* Hezel afterwards acknowledged its spuriousness.

ingenue professus ipse est) elaboraverint." Append. p. 25.

Jude, 4. τον μονον δεσποτην (θεον, Vulg. text) και κυριον ημων Ιησουν Χριστον.] The Complutensian editors have been charged with a pious fraud, in altering this reading to τον μονον θεον και δεσποτην, τον κυριον ημων I. X. against the voice of all the MSS. Their reading has, however, been found in two copies 42 and 57. Griesbach, in his note on this passage, in his first edition, says, "Complutenses contra codices;" although 42 (or Seidelianus,) had been previously quoted by Bengel, as containing their reading. Michäelis (vol. ii. p. 265.) says that 57 (or Hauniensis 1,) frequently coincides with the Complutensian edition, in readings that are ratified by no other genuine MS.: according to Hensler, as quoted by him, in not fewer than forty instances *.

Jude, 25. After κρατος και εξουσια, the words προ παντος του αιωνος; are inserted in this edition.

APOCALYPSE.

It is well known that the text of the Apocalypse is more impure in our common editions than that of any other book, and that the difficulty of reforming it is greater. The low esteem in which it was held in the early ages of the church, and the little interest felt in it by the bulk of Christians, caused it to be very seldom transcribed; and at the revival of letters, copies containing it were so rare, that Erasmus could only procure one imperfect MS. from which to print his first editions; nor were the Complutensian editors better furnished. The text of these editions was consequently very incorrect; indeed Erasmus translated the six last verses of the book from the Vulgate, his copy being mutilated; and reformed his Greek only in part when he obtained a complete MS. Stephens had only two MSS. and they appear to have been of little value, and imperfectly collated. Bengel, accordingly, found the text in so bad a state, that he was compelled to depart from his rule of not admitting any thing which had not previously appeared in some edition. Nor are the incorrectness and poverty of former editions the only sources of doubt and difficulty. The character of the book prevents the application of the ordinary rules of criticism; the harsh and Hebraizing style misleads, and though the copies are few, their discordancies are numerous in an inverse ratio; so that it has been observed, that very few transcribers have been under the fear of the author's interdict, xxii. 18. 19. "Whosoever shall add to the words of this book *," &c. For these reasons, it is not surprizing that Griesbach's inner margin is crowded with rejected and doubtful readings.

iii. 8. μικραν] The common reading is not intelligible. One Vatican MS. reads μακραν, another ου μικραν; both, apparently, arbitrary corrections.

* Michäelis, vol. ii. p. 440.

* Bengel, sect. iii.

iii. 20. και, being an addition to the text, should have been printed with small type.

iv. 8. αγιος, αγιος, αγιος] αγιος is repeated NINE times in B. 9, 29, &c. i. e. in a majority of the copies. What mysteries may not lurk in this *three times three!*

xi. 2. εξωθεν] In the first edition Griesbach inadvertently quoted the MSS. 29 and 30, as reading εσωθεν, upon which mistake a brother editor thus mildly animadverts: "Codex 30 est Guelpherbytanus, seu meus x. De codice ergo 30 *mentitur.*" Matthäi. The error is corrected in the present edition.

xii. 10. κατηγωρ] This singular reading was taken into the text on the sole authority of the Alexandrine MS. in the room of κατηγορος, and no additional evidence appears in this edition. The common reading is not even honoured with "haud spernenda." Κατηγωρ was preferred by Wetstein, on the ground of its being a word of such a kind as the Jews were wont to make out of a pure Greek word, like פרקליט for παρακλητος.

xiii. 8. του εσφαγμενου απο καταβολης κοσμου] In the present edition the comma is placed after εσφαγμενου.

xiv. 6. καθημενους is taken into the text, in the room of κατοικουντας. It is not necessarily a Hebraism. See Schleusner, καθημαι.

xv. 3. εθνων is retained in the text, and αγιων rejected.

xvi. 16. αρμαγεδδων] μαγεδων is the reading of several copies, and is marked as "haud spernenda."

xviii. 2. εν ισχυρα φωνη is retained in the text, and εν ισχυι thrown out.

We have noticed a small part only of the variations of the second from the first edition, in this book, because the rest are trifling differences, changes of orthography, transpositions, &c. which can be interesting to those only who are initiated into the *greater mysteries* of the science of criticism.

---

In comparing the variations of the text in this edition, with those of the authorities, we have perpetually felt the want of some such work as the Symbolæ Criticæ, or the 8th chapter of Michaelis' Introduction, from which we might learn the age, character and value of the newly collated MSS. At present, all that we possess is a general and often uncertain date, assigned to them in the catalogue. Of the purity of the text which they exhibit, of their affinity to the Alexandrine or Western editions, and other circumstances of high importance for determining their rank, we know nothing. The student, if he be not content to acquiesce in the editor's decision, must acquire this knowledge for himself by long and laborious investigation, and even then must determine the value of the copy from the assumed value of its readings. We mention this as an inconvenience which we could wish to see remedied, not as a defect of Griesbach's work. In the preface, pp. viii, ix, he mentions, very cursorily, the copies to

which he attaches the principal value.

It is obviously impossible to pronounce at present upon the accuracy which the editor has displayed in his quotations. His work must have been in use for several years before we can judge of it; but the high character which he bears as a critic affords a very strong presumption in his favour.

We cannot speak in terms of commendation of the typographical execution of this volume. We do not refer to literal errors, from which we believe it to be meritoriously free; but either the type is broken, or the paper has not been duly moistened, or the ink is bad; for frequently parts only of letters are visible. The eye also is offended by the frequent substitution of the diamond-shaped German period for the proper round point. The paper is so good that it deserved better printing.

We congratulate all who are engaged in theological studies on the completion of this useful work. We may be permitted also to congratulate the venerable editor on the conclusion of his toil. He speaks in the preface of broken health; and no one who knows any thing of an editor's task, or of the laborious duties of a German professorship, will wonder that this should be the result of their combined pressure. The recollection of the work which he has now accomplished is well suited to animate his hours of languor, and alleviate his sufferings, whether he considers its utility to the cause of religion and learning, or its tendency to exalt his own reputation.

The public owe to the Duke of Grafton whatever benefit they derive from this handsome and useful edition; and they will recollect, with sentiments of esteem and gratitude, that the patronage of the noble is rarely bestowed on the learned; but still more rarely directed to the diffusion of truth and the improvement of knowledge.

We cannot close our account of the work before us better than by offering to our readers a reflection, which should ever be present to the minds of those who investigate the legitimate interpretation, or the genuine text of scripture, to call them back to the only object which gives value to such pursuits. "Nos ergo scripturas sacras plenas inviolatas, integras habemus: nos bene legimus; atque utinam quam bene legeremus tam bene adimpleremus *!"

---

* Salvian, apud Wetstein, vol. ii. p. 851.

ART. IV.—*A Summary View of the Evidence and Practical Importance of the Christian Revelation, in a Series of Discourses addressed to young Persons, by Thomas Belsham, Minister of the Unitarian Chapel in Essex Street.* Johnson, 1807. pp. 204. 8vo.

(Continued from page 208.)

THE DIRECT HISTORICAL EVIDENCE OF THE CHRISTIAN REVELATION forms the subject of the second discourse, from Luke i. 1—4, in which, says Mr. B,

"We may observe upon what grounds the sacred historian rests the credit of his narrative: not upon those of plenary inspiration, or divine suggestion, but upon the common foundation of direct historical evidence." (p. 31.)

Deserved praise is bestowed, in a note, (1) on Marsh's translation of Michaelis's invaluable Introduction, &c; and a wish is expressed, in which we most cordially join, that the learned annotator and translator would complete what he has so ably begun. Avocations very foreign to the clerical profession seem to have diverted him from an undertaking which, though not perhaps highly profitable to himself, in a secular view, would, nevertheless, have been of considerable benefit to many of his countrymen.

In the same note Mr. B. cannot forbear adding, that it would be a most desirable accession to English biblical literature, if some scholar equally qualified, if such there be, would perform the same office for Eichorn, which Mr. Marsh has performed for Michaelis. To this opinion also we unreservedly subscribe; and we trust that in the rising race of biblical scholars among us some one will be found who answers to this description, and who will fulfil this service.

The DIRECT HISTORICAL argument first establishes the genuineness and credibility of the books of the New Testament, and from these premises infers the truth and divine authority of the christian religion. (p. 35.)

Of the *genuineness* of the books of the New Testament the proofs are the same in kind with those of the genuineness of other ancient writings, and in *degree* at least equal, in many instances, and upon the whole, superior (pp. 35—45.) A distinction, however, must be made, in this respect, between different books of the christian covenant. From the information of Eusebius * it appears that the genuineness of some of them had, in his time, never been called in question, while that of others had been controverted by the earlier writers: yet no books were admitted into the canon of apostolical writings without due and impartial previous examination.—Some moderns (among whom are Dr. Lardner, and, more recently, Dr. John Jebb)† have contended for the genuineness of the epistle of Barnabas: but it is generally rejected as spurious. To that of Jude Michaelis,‡ like Mr. B, objects that it appears to contain

* Of Cæsarea.

† Works, Vol. II. pp. 143, 154.

‡ Introduction to the N.T. Vol. iv. pp. 363—394.

some things which are unworthy of an apostle of Christ; and, with this exception, our author admits the received canon, though he properly intimates that, in our common editions of the New Testament, it is desirable to distinguish between the books which were universally admitted and those which were disputed: Mr. Evanson's Dissonance he informs us, (39) has not operated *(produced)* conviction upon his mind, in opposition to the unanimous voice of Christian antiquity.

At the occurrence of this respected name, we trust that we shall be excused for adding a few words upon the publication and the character with which it is associated. We, too, have repeatedly read the *Dissonance*, but never with conviction. It contains, undoubtedly, some weighty remarks and some ingenious criticisms: yet, in the main, we cannot assent to its reasoning; nor do we always admire its spirit and its language. The testimony of the early Christian writers it wholly sets aside, because many of their *opinions* were weak and childish; and therefore they could not be competent witnesses of *facts!* Several passages in the gospels of Matthew, Mark and John, it charges with inconsistency, if not with contradiction; although most of them are explicable, and have, in fact, been explained, on the principles of judicious and candid interpretation! Much, nevertheless, as we differ from this author, we are among the first to do justice to the integrity of his character and the purity of his views. He was a sincere and exemplary Christian*: his heart and his pen were devoted to the cause of *truth*; and, in receiving the narratives of Luke and the epistles of Paul, he received testimony which, in Mr. B.'s words, "is amply sufficient to establish the gospel history †." To abandon any of the evangelical writings which are capable of a just and satisfactory defence, would indeed be pusillanimous: let not the memory of Mr. E. however, be stigmatized with the odious names of heretical and unbelieving, in consequence of the New Testament which *he* used being smaller than our own: it is the *New Testament* still;—for it is the history of Christ's death and resurrection! In the volume before us the writer of the Dissonance is properly styled learned and excellent, and his industry, ingenuity, and exemplary integrity, are spoken of with admiration: but we have witnessed with disgust the style and temper of some recent attacks on his religious opinions; and we cannot but wish that men who profess to be separate from the church of Rome would not even appear to claim a portion of her assumed infallibility.

To such of our readers as are impressed by Mr. Evanson's arguments in favour of the gospel of Luke *exclusively*, we strongly recommend the considerations ad-

---

* See the Memoirs of his Life, &c. prefixed to his Posthumous Sermons, especially pp. xxxviii, xxxix.

† Marsh says, "The truth of Christianity might subsist without a single record. Ib. Vol. I. p. 378.

duced by our author to prove the genuineness of the books of the New Testament in general.

It would have been wonderful if the learned work of Jeremiah Jones upon the canon had been omitted among the books of reference under this head. A merited encomium is passed upon it, and praise is justly bestowed on the university of Oxford for re-printing it, (notwithstanding it is the production of a nonconformist) at the Clarendon press:—to the honour of the managers of that establishment it may be added that they fix a very moderate and easy price upon this publication, as well as upon others over which they have control; giving, in this respect, a fair example to the sister university.

The credibility of the history contained in the New Testament is argued by Mr. B. with conciseness and strength, upon the usual principles. (pp. 45—53,) In the list of books to which he directs his readers for further satisfaction concerning it we are happy to perceive *Dr. Maltby's Illustrations of the truth of the Christian religion*,—which are a fine specimen of the aid afforded by classical taste and learning to the study of theology.

From p. 53 to 69, the preacher treats on the evidence of two facts of peculiar importance, namely the resurrection of Christ, and the gift of the holy spirit; and in the remainder of the discourse he endeavours to account for the light and limited impression that was made by the Christian miracles; the true solution of which difficulty, he observes, is to be found in the power of fixed principles and inveterate prejudices to repel and overcome the most palpable evidence,—a triumph sufficiently visible in regard to the doctrine of transubstantiation and to the Athanasian hypothesis of the trinity. (69—74.)

In p. 68, we meet with some very sensible remarks on the evidence furnished by the epistles of Paul in behalf of Christianity, and on the wisdom of Divine Providence in permitting those fierce contentions and gross abuses to spring up in the primitive Church, which are often the wonder of believers and the scoff of sceptics, (note 26.) As to the continuance of miraculous powers after the apostolic age, Mr. B. affirms that no intelligent and well-informed person now contends for it (note 27.) We doubt, however, whether it have not still advocates whose intelligence and information, on *other* subjects at least, it would be difficult to deny.

We now proceed to our author's third discourse, in which the prophetic and internal evidence of the Christian revelation is placed before us, from John xx. 31.

The prophecies contained in the Christian scriptures are first considered.

To the validity of an argument from prophecy three conditions are here stated to be requisite.

"First, that there [*should*] be sufficient evidence that the prophecy was delivered previously to the event;—secondly, that the circumstances predicted be beyond the reach of human sagacity to foresee;—and, thirdly,

that the prophecy receive its complete and appropriate accomplishment in the event to which it is applied." (p. 76.)

The Christian religion appeals to prophecy, and in the New Testament are prophecies which were delivered by Jesus himself, and by his apostles and other authorised ministers. These are enumerated from 77 to 86; the enumeration being accompanied by judicious remarks on their nature and accomplishment. Of the Apocalypse Mr. B. asserts, that, in general, though not without some eminent exceptions, it has been valued most by those who have examined it with the greatest care, and who are most competent to judge in the case. He likewise styles it a venerable and mysterious volume. Without dissenting from this opinion, we wish that he had referred his readers to the reasonings of Abauzit and Michaelis.

Internal evidence is described by the preacher as arising from the consideration of the contents of the books of the New Testament, unconnected with external testimony. Those sources of it to which he directs his readers are, the character of Christ—the history of the miracles of our Lord—the nature and limitation of the Christian doctrine, and its wise and accurate adjustment to the circumstances and wants of mankind—the purity, sublimity, and perfection of the Christian morality—the professed design of the Christian religion—and the tendency of the Christian scriptures. Upon all these topics Mr. B. enlarges with considerable force of thought and language. (86—109.) There is no part of his undertaking which, as appears to us, he has executed with more success; and nothing but want of room prevents us from gratifying our readers and ourselves, by copious extracts. The picture of Christian morality in pp. 100—103 is particularly excellent; but what will more fastidious critics say to a sentence extending through *three* pages?

We hope to resume this article in the next No. of the Repository.

ART. V.—*Physical and Metaphysical Inquiries.* 8vo. pp. 335. 7s. Longman & Co. 1806.

(Concluded from page 159.)

THE author's next inquiry (which occupies 30 pages) is concerning the *origin* of matter, which he pronounces to be "self-existent and indestructible." For the arguments in support of this conclusion we must refer to the work itself. An extract or two will shew the drift of the author's reasoning.

What is self-existence? It is an existence that cannot be destroyed. Every thing that has been made may be unmade; but that which cannot be destroyed must have the cause of its existence in itself, and therefore must be eter-

nal. We may attach as many fanciful properties as we please to the idea of self-existence; but all that is essential to it is included in the idea of indestructibility. This, therefore is, in my opinion, the hinge of the controversy, and to this point alone we shall direct our attention, Is matter destructible or not?

What is the common idea of destruction? It is the separation of the parts of a body formerly united; it is the breaking up of a former connection by superior attraction and power: this we daily see take place; but every experiment proves that the materials are never de troyed.

It may be said, that it is only indestructible because the Deity has made it so. But is it possible that the Deity could communicate to any other thing that which is the distinguishing property of his being? This would be making his creatures equal to himself; it would be bestowing upon them a property which he could not have taken to himself if he had not originally possessed it. The opinion is absurd. The eternal existence of the Deity is admitted upon evidence arising from the principles of reason alone, without any support from sense or experiment. With what consistency then can we reject the claim of matter, when both experiment and reason concur in supporting it? If the voice of reason is to be heard in support of the existence of the Deity, it must also be listened to in support of the claims of matter.

But before we proceed to another chapter, we think it right to point out one or two trifling errors, that the author may correct them in a future edition. At page 85 it is hinted that whenever chemical decompositions are produced by caloric, they are occasioned by the superior attractions of caloric. The commonly received opinion is, that there is a mutual repulsion existing in the particles of caloric, and that it is *this repulsion* that produces the separation of the parts of such bodies as are submitted to the action of heat. Page 87, it is said, "Water occupies a less space in the fluid than in the solid state, and the contraction takes place *just before it reaches the point of congelation.*" But it is well known that water, in cooling, begins to expand when it is cooled down to 42°. 5. which has been called the maximum of density, and that it expands whether it is heated beyond that point, or cooled below it. These are trifling errors which the author will not blame us for noticing.

The second essay, "Of Deity," commences with an examination of the question, whether the order we perceive in nature were produced by an intelligent Being, which he determines in the affirmative, and supports by very cogent arguments, and illustrates in a style of lucid eloquence. This chapter was written, we are informed, before Dr. Paley's "Natural Theology" had appeared; and we must allow that that work, though excellent, has not superseded the author's inquiries. One branch of the subject is here more fully and ably discussed than it has ever been before, namely, an examination of the capacities and powers of matter, as calculated to produce that order, and all that machinery and variety which appear in Nature's works, without the direction of an intelligent Being. The author next considers the *character* of Deity, and concludes with an examination of the question, "Whether the Deity be

improvable or not?" From this essay we perceive that he has embraced several novel opinions; such as, that the Deity who is supremely good, is not strictly almighty; but was in some measure constrained to form an *imperfect* world, by the original and eternal properties of the matter on which he had to operate; and that he is otherwise not *absolutely* perfect, but will continue, like his creatures, to improve in intelligence to all eternity. It were absurd to declaim against any doctrine, however novel it may be, or however it may shock our pre-conceived opinions: it is the part of reason to deliberate upon it with coolness and impartiality.

If the Deity had been possessed of infinite power, if he had been the creator of matter, and had bestowed on it all its powers and properties, it would have been easy for him to have guarded against every evil: he could have prevented the destructive flash of lightning, and the terrible explosion of the volcano; the devouring shock of the earthquake, and the existence of every pestilential disorder. What father, even among men, would send his children to Lapland, if he could provide for them in the fertile plains of Lombardy, or in the temperate islands of the Canaries? A being of ordinary goodness would have prevented every evil, and bestowed every good in his power, for his own honour, and for the pleasure of beholding the perfection and happiness of his creatures. And it is altogether impossible that infinite goodness, accompanied with infinite power, could ever have permitted one innocent person to suffer, or one evil to take place; far less thousands to struggle with misfortune, and to perish in every age.

It is vain to plead the power of sovereignty, or the right of doing as he pleases. The power of doing evil can never give it sanction. A good being can never commit a bad action, so neither can he suffer evil to be committed, if it is in his power to prevent it. It is in vain to plead the intention of procuring future good, or of preventing greater evils. Infinite and almighty power could have prevented every evil, and brought about every good, as easily as it could have been the author of this imperfect state. Every degree of imperfection is contrary to the nature of a perfect being. The works of an infinitely perfect being must be conformable to his character—they must be perfect in the highest degree—they cannot even be capable of improvement, because, when a thing is absolutely perfect, every alteration would only make it worse. If the Deity could have made a better world, and could have excluded evil, pain, and misery, he must of necessity have done it; as a contrary conduct would have been acting directly contrary to the character of a being just and good.

The author contends, that this view of the Deity does not degrade him, but, on the contrary, makes him appear more consistent, amiable, and good. He goes on to shew, that *improvability* is the essential attribute of mind; and, of course, of the Supreme as well as of any inferior mind. Improvement and pleasure are, he thinks, necessarily connected, as far as regards intelligent beings, and especially the Deity, who has no partner, and can therefore draw no happiness from society. He remarks, that if the mind of man be immortal, it must be eternally improving; and therefore, if the Deity alone be stationary, created beings will, in the endless succession of ages, advance to a much nearer equality with him. He argues, that the facts which most strongly prove the existence of the Deity,

are evidences of his being improvable; these are, the *contrivance* and *variety* exhibited in the works of nature. With regard to the latter of these he observes,

The varieties which prevail throughout the works of nature can only be accounted for upon the idea of improvement. It has in all ages puzzled the wits of men to assign a reason for the numerous varieties of animals and vegetables which exist. The solution, however, is natural and easy upon my hypothesis. Do not all these gradations, all these varieties appear like the work of a careful experimentalist, proceeding from the more simple to the more complex forms—from the smallest insect up to rational man? If we contemplate through this medium the planets and the solar systems which probably exist, what large provision for the improvement and the pleasure of their glorious Maker shall we not behold! If we suppose that every planet and every solar system differs from another, what a range for discovery is here! What new lights must from these have shone forth! What a fund of pleasure and enjoyment has he not here prepared for himself, in the contemplation of these studies, and in making comparative judgments concerning them! If we carry our ideas further, and suppose that the Deity, by these varieties and comparisons, is improving himself so as to discover the best systems, and that if ever he changes any, it is with the view of improving and rendering it more perfect; this will afford a still more pleasing view of his character.

This view of thing is much more rational than the idea of an almighty being, voluntarily permitting evils which he can prevent, and wickedness which he can restrain; while at the same time, he could, by virtue of his infinite power, have communicated all the good without any mixture of evil. It reconciles the character of the Deity to the principles of reason, and thus strikes at the root of atheism, by removing the great stumbling-block to the belief of his existence. It indeed makes the Deity appear less powerful, but it clothes him with a character much more amiable and respectable. We can look upon him with zeal, admiration, approbation and love, instead of that terror and dismay which opposite views of his character must always produce. It affords strong reasons to believe, that the Deity is constantly employed in perfecting his works, and in promoting the good of those beings he has made. And if the systems be formed upon an improvable plan, there is ground to hope, that in the progress of time the evils which prevail will, in a great degree, be remedied.

Infinite power is a boundless ocean, in which we can find no pole to regulate our compass; and if we attempt to navigate it, we must infallibly lose our course. But when we adopt the idea of limited power, we launch out into a placid yet capacious sea, in which we have the poles of reason and common sense to direct our course; we shall find it everywhere interspersed with beautiful islands, planted with trees which produce the richest fruits, and ornamented with the most delightful scenery. We may feed upon the fruits; we may perambulate amidst the scenery, and even gambol in the waters: though some parts are undoubtedly unfathomable, there are others in which we may safely wade, where we shall find abundance of pearls to reward our research.

This last extract reminds us of a beautiful passage in the "Conclusion" to Hume's "Inquiry into the Principles of Morals," where we have a description of Virtue, as clothed with the hypothesis of Utility.

We do not know whether the author may be fully aware of the consequences that naturally follow these doctrines; but they certainly rob the Deity, not only of omnipotence, but of omniscience, omnipresence, and of every attribute except his goodness.

The last chapter, which occupies 44 pages, is "Of Free-will." It is a well written paper,

ingenious and smart, but appears to us not to contain any new arguments.

In the preceding Review it has been our aim to inform our readers fully of the contents of this work, the most original that has lately come under our eye. We dissent from the author in most of his leading principles, but we did not think ourselves called upon to confute him, much less to vilify him. His philosophy and theology are in the highest degree heterodox, but he advances his opinions with a becoming and virtuous diffidence and modesty; and wears indeed at all times the demeanour of a sincere inquirer. He informs us in the preface that he never enjoyed the advantages of a liberal education; but few men will however be found better instructed in the general points here discussed. The style, excepting occasional scotticisms, is perspicuous, and sometimes elegant. Should this volume be sufficiently encouraged, the author intends to carry his inquiries further. We recommend his speculations to the notice of such of our readers as have a relish for metaphysics, and should indeed be glad to have them ably and temperately discussed in our magazine.

A. P.

---

# OBITUARY.

*Robert Aiken—Nathaniel Hulme—W. Disney,—W. Mᶜ Gill, D.D.*

March 23, at Ayr, Scotland, ROBERT AIKEN, Esq. This gentleman was one of the earliest friends of Burns, who dedicated to him "The Cotter's Saturday night," in the first Stanza of that poem. The poet also composed for his friend the following Epitaph which he published in his Poems (1787, p. 341)

"Know thou, O stranger to the fame,
"Of this much lov'd, much honourd, name!
"(For none that knew him need be told)
"A warmer heart death ne'er made cold."

March 28, aged 75, NATHANIEL HULME, M.D. F.R.S. and A.S. nearly thirty years physician to the Charter House, in the pensioners' ground of which he was interred at his own request. His death was occasioned by a fall down the stairs of his house, which he survived several weeks in great pain. Dr. H. was one of the earliest promoters of Dispensaries, for giving medical assistance to the poor, and was we believe the first physician to the General Dispensary, the original institution of that kind in London.

March 28, at Pluckley, Kent, the Rev. W. DISNEY, D.D. Rector of that parish. He possessed a cultivated understanding, and the most liberal disposition; was distinguished for his learning, extensive reading and correct judgment. In private life he was truly amiable, for his piety charity and friendship, and deservedly beloved by his parishioners, and an extensive circle of friends.

March 31, in the 74th year of his age, and 45th of his ministry, the Rev. W. Mᶜ GILL, D.D. one of the ministers of Ayr, and one of the early friends of Burns, who mentions him with great respect in his letters. Dr. Mᶜ Gill was known to the public about twenty years ago, by his "Practical Essay on the Death of Jesus Christ." The efficacy of which in the salvation of mankind, he described in terms quite opposite to those used in his orthodox church. Such a dereliction of the established faith could not pass uncensured. The author of the "Practical Essay" was called before his superiors of the Kirk of Scotland, when we are sorry to

sity, that he was tempted to accommodate in a manner to which his circumstances rather than his will, appear to have consented. Such temptations there are in more churches than one, but surely they are in danger of incurring a woe "by whom the temptation cometh." The following, we doubt not, just character is given of Dr. M'c Gill, in a respectable publication. "Possessed of a strong and discerning mind, he carefully studied the sacred scriptures, he explained them with great clearness and accuracy, and his illustrations of religious truths were varied and impressive. Severely tried in the course of Divine Providence he drew consolation from the gospel of Christ, and in imitation of his great master, whom he loved, he was resigned to the will of God. His manners were plain and unaffected, and no man possessed more uprightness and integrity of heart. By his parishioners and by all who had the pleasure of being intimate with him, he was very highly esteemed, and his death is deeply regretted!"

At Cambridge at a very advanced age, the Rev. JOHN MAINWARING, Lady Margaret's Professor of Divinity in that University. He was born in Warwickshire, and educated at St. John's College. In 1780 he published a volume of Sermons preached before the University, prefixing an Essay on the Composition of a Sermon. Some Strictures, in this Essay, on the Sermons of Dr. Ogden, then just published, engaged him in a controversy with the late bishop of Halifax, the editor of Ogden's discourses.

At Tiverton, Mr. MARTIN DUNSFORD, for many years a respectable merchant there, and author of "Historical Memoirs of Tiverton. (1790 4to.)

April 9, in Berner's Street, in his 46th year, JOHN OPIE, Esq. R. A. and professor of painting. Mr. Opie was one of the many eminent persons, who, by the force of genius, have emerged from obscurity. Born in a village of the county of Cornwall, his early youth was employed in the occupation of a country carpenter. Here some of his attempts at painting and drawing were seen by Dr. Walcott, (the fictitious Peter Pindar,) who then practised as a surgeon in the neighbourhood where young Opie resided. This gentleman patronised the self-taught artist, and appears to have had the merit of first opening to him the path of fame and fortune.

After some stay at Exeter, where he supported himself by his pencil, he removed to London at the age of 19. In 1786 he exhibited at the Royal Academy, of which he shortly after became a member. He had just finished some works for the next exhibition. His anxious attention to them is supposed to have hastened his dissolution. The first of his large historical pictures was the murder of Rizzio, painted for the late alderman Boydell, for whom it was engraved by Mr. Isaac Taylor, now a dissenting minister at Colchester. In this piece the painter has taken occasion to pay a rather ambiguous compliment to his early patron, by giving, in one of the assassins of Rizzio, a portrait of Dr Walcott. Mr. Opie furnished several pieces to the different splendid publications of the Boydells, and to the Bible of Macklin.

It is said of this artist, as to his private character, that "although he had cultivated his mind by much reading, there was a want of polish in his manner, which, upon a first acquaintance, gave not full indication of that urbanity and benevolence which, by those who knew him well, he was found so eminently to possess." He married a few years ago, for his second wife, Miss Alderson of Norwich, who survives him, a lady well known by various works of imagination, in prose and verse.

Mr. O. was buried in St. Paul's Cathedral, his funeral being attended by several of the nobility and gentry, and numbers of artists and literary friends.

April, 9, after 15 days illness, in the 43rd year of her age, Mrs. ANDERSON, wife of Mr. Richard Anderson, of Lutton Lincolnshire. This amiable woman was the only daughter of the late Rev. William Thompson, of Boston (many years pastor of the general Baptist Congregation in that town) who for his piety, zeal, and benevolence, together with Mrs. Thompson, was long and justly esteemed. Mrs. Anderson seemed to have imbibed those truly christian virtues from her parents, for which they were long eminent. Her piety was cheerful yet deeply rooted in

*Mr. R. Heron.—E. King, Esq. F. R. S.*

the heart; her zeal was active and under the influence of an informed judgment; her's was that charity which thinketh no evil, and that seeketh not her own, for she respected and cherished piety wherever she found it while she confined not her benevolence to a party. Those gospel promises which had animated her in the discharge of religious duties through life, were her comfort in sickness and in death. Her afflictions were borne with that patience which did honour to christianity; her fortitude was undeviating; and in the full expectation of dissolution she declared, her hopes of immortal life centered in the mercy of God. She has left an affectionate husband and seven children to bemoan her irreparable loss. Her remains were attended by the Clergyman of Long Sutton, and two Dissenting Ministers, to the Burying ground belonging to the Unitarian Chapel at Sutton, where an affectionate and impressive discourse was delivered on the mournful occasion, by the Rev. R. Wright, of Wisbeach. The Chapel was crowded with a deeply affected audience; and it was supposed more than two hundred persons were unable to get in, who had come to testify their esteem and regret. We were happy to find the members of the Establishment, and Dissenters at large, uniting in this tribute of respect to the memory, and regret at the decease of this excellent woman. G. S.

April 13th, Mr. ROBERT HERON, author of the History of Scotland, Tour to the Highlanders, and several works of merit. "He was a native of Scotland and bred to the Church, and being a young man of promising abilities was patronized by Dr. Blair, who appointed him his assistant, in which capacity he officiated for some time. He was a man of multifarious erudition, and during his residence in Scotland, wrote, translated, and compiled several reputable works in various branches of literature. His views of church-preferment not answering his expectation, he abandoned his native country and came to London, where his talents soon procured him the countenance of some eminent booksellers as well as the friendship of literary men. He was for some time the Editor of two newspapers, the Globe and the Press. Last year he began a newspaper called the Fame, the failure of which involved him in pecuniary difficulties. These probably produced that disorder which terminated his life in the Fever Institution."

April 15th, at Edinburgh, in the 89th year of his age, Mr. WILLIAM PEEBLES, Teaching Master of the Orphan Hospital in that city for above 48 years. During that long period he discharged the duties of his station with singular fidelity and unwearied attention. Remarkable for unaffected piety, gentleness of manners, humility, and self-denial, he was well fitted for training up the youth in religious knowledge, instilling into their minds a sacred regard to truth, and forming them for early habits of industry. He shewed the utmost tenderness and affection for the children under his charge, who venerated him as their parent. His counsels and example, equally excellent and impressive, will long be remembered. He lived beloved and respected, and died sincerely regretted by an extensive circle of friends and acquaintance. His memory will especially be revered by the managers, and by every person who has taken an interest in the institution of the *Orphan Hospital*.

Caladonian Mercury.

April 16th, aged 72, EDWARD KING, Esq. F. R. S. He was also Fellow, and for some time President, of the Antiquarian Society. Mr. K. was a Barrister of Lincoln's-Inn, but nothing is recorded of him under that character, except that "in his attendance on the circuit he defended a lady from a faithless lover, and successfully offered her his hand." He inherited from his uncle an ample fortune, which enabled him to devote himself to literary pursuits. His publications were numerous, chiefly on British Antiquities. Many of them appeared in different volumes of the Archeologea. In Theology, he maintained some singular opinions, which he gave to the world in 2 vols. 4to. published in 1788 and 1801, entitled "Morals of Criticism, tending to illustrate some few passages in the Holy Scriptures, upon Philosophical principles and an enlarged view of things."

The object of the author appears to have been "to apply the modern improvements in philosophy, and even the

*Charles Lawson.—Rev. Francis Sherrat.—Florence O'Sullivan.—Miss Eliza Gregory. Rev. John Hodgson.—Mrs. Esther Bulkley.*

more abstruse doctrines of chemistry, in elucidating the language, and explaining the allusions and the prophetical parts of scripture," forgetting that the sacred writers "always adapted their language to the popular ideas and the general prejudices of mankind." Some of Mr. K.'s conclusions are curious enough. He maintains "that John the Baptist was an angel, the same who formerly appeared in the person of Elijah,"—that "the sun is one of the mansions of heaven, and because of its near connexion with our earth, more immediately our heaven,"—that "this globe is continually approaching towards the sun, and will at length approach so near as to be ignited and become a comet,"—and that "the place of punishment is the centre of the earth which is the bottomless pit." Amidst these fanciful conjectures is one, which some reflecting persons may perhaps consider as far more rational, that "the day of judgment will be a long period of deliberate arrangement that may last a thousand years." The author of "The Pursuits of Literature," refers to some passages in the "Morals of Criticism" as almost prophetic of political events which have occurred since their publication.

In 1796, Mr. K. amused the public and discovered no small credulity as well as learning by his "Remarks concerning stones said to have fallen from the clouds in our days." In 1798, he published "Remarks on the signs of the Times," continued by a supplement. In this publication the author endeavoured to shew that "recent discoveries in natural history and philosophy, and the political events then passing in Europe, had literally accomplished some of the obscure and emblematical scripture prophecies." These Remarks called forth the animadversions of Bishop Horsley, in his "Critical Disquisitions on the xith chapter of Isaiah, in a Letter" to the author.

April 19, at Manchester, aged 79, CHARLES LAWSON, M. A. some time Fellow of Corpus Christi College, Oxford, and for more than 43 years the Head-Master of the Free Grammar School, Manchester. "In this arduous situation he displayed a dignity and propriety of conduct, and a fixed principle of action that could not fail to conciliate the esteem and affection of his pupils, and the warm admiration of his fellow townsmen. The extensive literary abilities which he possessed, were of a higher class than are usually met with, even in the most distinguished of our preceptors.—His colloquial talents, and the suavity of his manners, were highly conspicuous, and irresistibly endeared him to that numerous and respectable body of friends, by whom his memory will long be praised, wept, and honoured."

April, at Swanwich, Dorsetshire, aged 95, the Rev. FRANCIS SHERRAT, minister of the Baptist congregation there, nearly 60 years.

April, at Beerhaven, Ireland, FLORENCE O'SULLIVAN, aged 111 years. He was born in the reign of King William, and retained his sight, hearing, and the use of his faculties to the last moment. He was a man possessed of generous tender feelings, and is greatly lamented by 215 nephews and nieces.—Cal. Merc.

April, "at Frilsham, Oxfordshire, Miss ELIZA GREGORY, the elder of two sisters of that name, remarkable for their untaught proficiency in the art of drawing, and particularly in delineating flowers from nature. Their first efforts were made under circumstances unusually depressing, and with the rudest materials. They have long supported, with the fruits of their ingenious labours, an aged, and widowed mother."

April, at Dunken-hall, near Blackburn, Lancashire, the Rev. JOHN HODGSON, upwards of 30 years Catholic-priest at that place. "Having an independent fortune, he made it an indispensible duty to himself, to devote the entire income of his place to charitable purposes, without regard to sect or opinion."

20th April, died, at West-Bromwich, in Staffordshire, in the 87th year of her age, Mrs. ESTHER BULKLEY. This lady, on the maternal side, was granddaughter of the pious and learned Mr. Matthew Henry, by his third daughter, Esther, who married Mr. Thomas Bulk-

*Mrs. Pierce—Miss M. Finch.*

ley, a native of Lymington, Hants, and a silk-mercer in Ludgate Street, where she was born, November, 1720. Her brother, Mr Charles Bulkley, was well known, for a great number of years, as a dissenting minister of the Baptist denomination in London; and as the author of various theological works, which display extensive learning, an acute mind, and solid judgment, as well as a devout and philanthropic spirit. His "Notes on the Bible," 3 vols 8vo. an unique of its kind in the English language, were edited, after his death, by Dr. Toulmin. His will devolved the care of its publication on this his only surviving sister. Their father dying in 1727, six children, whom he left behind, were disposed into different connections and situations. The early years of Mrs. Bulkley were marked by various removals, till she became the protegée of near relations in Cheshire and Staffordshire; particularly of an aunt, Mrs. Brett, an excellent woman, at West-Bromwich. Her mind, it appears, received a strong and lively tincture of piety in the tenth year of her age. For, in a memorandum of the various places in which she had resided previously to that time, she writes, "removed to Epsom, 1730, where," she notes, "divine grace directed the wanderer to take the first feeble, and too often remitting, steps towards Canaan." Her intellect was strong, and her mind well cultivated. Her person was delicate, her eye piercing, her manners easy and graceful. She spent much of her time in practical and devotional reading. She devoted the tenth of a strait income to charitable purposes. Her conversation was cheerful; her deportment and carriage were commanding and attractive. To the last she retained and shewed, in her conversation and in her letters, a singular vivacity of faculties and vigour of mind, united with a spirit of piety, worthy the descendant of a MATTHEW and PHILIP HENRY. On the 23d of April, about noon, she appeared attacked with symptoms of a paralytic kind, but not so violent as to prevent eating her dinner. They grew soon more alarming, and it became necessary to conduct her to bed, when a drowsiness came on, followed with a sleep from which she never awoke: but calmly breathed her last early on the next morning. The last words she spoke, before speech and sense were lost, were, "WELCOME the *will of God*:"—"*God is love.*"

J. T.

April 29, at Kingston, Surry, much regretted by her friends, Mrs. PIERCE, relict of Captain P. in the East India service, who, in 1786, was lost off Portland, in his ship the Halsewell, together with two of his daughters, and two other young ladies, his relations.

Died, May 10, at Dudley, where she was on a visit, Miss MARY FINCH, second daughter of Mr. William Finch of Birmingham, and grand-daughter of Dr. Priestley. It was the mysterious will of God to call her hence in the bloom of life. She was in the 14th year of her age, and only a few days illness preceded her dissolution.

# INTELLIGENCE.

RELIGIOUS.

INDEPENDENT UNION—A proposal having been made for forming a Union between the Independent ministers and churches through the kingdom, in order to the promotion of their common cause, a meeting was lately held in London for adjusting the plan; at which a considerable number of ministers both in town and from the country were present, as also several gentlemen of the laity, when a committee was appointed for carrying the design into effect.

The annual Meeting of Ministers of the counties of Nottingham, Derby, York, Lincoln, Leicester, and Stafford, will be holden at the Unitarian chapel, in Mansfield, on the 24th of June.—The morning service, which is to commence at half past ten o'clock, will be introduced by Dr. Warwick of Rotherham, or Mr. Whitelegg of Fulwood; and the sermon will be delivered by Dr. Phillipps of Sheffield, or Mr. Piper of Norton. After which the ministers and their friends will dine together at the Swan Inn Mansfield. The evening service will begin at seven o'clock.—Mr. Scott, of Cradley, near Stourbridge,

has engaged to preach on that occasion.

YORK ACADEMY—On Sunday, the 29th of March, a Sermon was preached at the New Meeting in Birmingham, from Ephes. iv. 11, 12, 13, by the Rev. Dr. Toulmin, in favour of this Institution, at the request of the vestry committee. The collection at the doors after service, and some benefactions received since, amounted to £47. 18. 8. The aid afforded to this Institution by different congregations and many individuals, doth credit to the class of dissenters, from whence it comes. But it should be remembered by *them* and be held up to the attention of the public, that the youth, educated for the ministry in this seminary, are not, and *ought* not, to be considered as *pledged* to support, in future life, a scheme of sentiments which may suit the taste and views of its patrons. They are confident, that no other bias will be given to the judgment of the students in it, by the worthy and liberal president, than what ariseth from the fair, impartial and forcible statement of arguments. They wish that discussion may not be anticipated, through youthful precipitancy, by hasty and premature decision. They promise themselves, that the young men, who enter that seminary, free from the shackles of subscription to articles that they have never studied, will be *disposed*, as well as be at liberty and invited, to pursue their enquiries, calmly and deliberately, weighing the arguments on each side of a question with care, equity and candour. They promise themselves, that the students at the York seminary, will act, in their enquiries, upon the general principles of dissenters and protestants; disclaiming human authority in matters of religion, maintaining the sufficiency of scripture, exercising the right of private judgment, piously solicitous to recover and preserve the uncorrupted purity and glory of the gospel, and adhering to the authority of Christ, as the *only* lawgiver in his kingdom. *These* its patrons will, with cordial approbation reflect, are the principles, on which *their* churches and seminaries are founded. These are the principles which evidently tend to enlighten and emancipate the human mind; these are the principles, which give scope to the investigation of truth and to the force of evidence. Their churches and their seminaries are the guardians and barriers of these sacred principles. It is a great and beneficial service to the world and to the cause of truth to open and support seminaries, which will teach and disseminate these principles, and upon *them* form youth for the pulpit.

GENERAL BAPTISTS' ASSEMBLY.—On Tuesday, May 19th, the annual Assembly of the General Baptists was held at Worship Street, London. The meeting was attended more numerously, by the Elders and Representatives of the Churches, than is usual. This ancient and respectable denomination of Christians is much increasing, and has been so for some years past. The bond of their union, beside baptism on profession of faith, is a confession that Jesus is the Christ, and a practical regard to his precepts, though some of the churches have long practised mixed communion of baptists and pædobaptists. On the present occasion, the Sermon was preached by the Rev. A. Bennett, of Dichling, Sussex, from the question of our Lord to the Pharisees concerning the Messiah, *whose Son is he?* in answer to which the preacher attempted to prove that *Jesus was the legitimate Son of Joseph.* The discourse produced a strong sensation. The Rev. Mr. Wright of Wisbeach drew up the annual letter, *on the use of reason in religion.* We understand that both the Sermon and the Letter will be speedily published.

POLITICO-RELIGIOUS.

EXTRAORDINARY LONGEVITY IN RUSSIA.—It appears in the course of last year, 1806, that among the deaths in that extensive empire, there were, one between 145 and 150 years of age; one between 130 and 135; four from 125 to 130; six from 120 to 125; thirty-two from 115 to 120; twenty-six from 110 to 115; eighty-six from 105 to 110; one hundred and thirty-seven from 100 to 105; and eleven hundred and forty-four from 95 to 100 years of age.

The EMPEROR OF FRANCE having lately heard that two children, a boy and a girl, descended in a direct line from the great Corneille, were living with an aunt of their's at Paris, who was in narrow circumstances, he, in the first place, provided for her and the girl,

and then sent the boy to the Lyceum at Versailles.

The FRENCH GOVERNMENT AT GENOA, with a view to preserve the morals of the people against the influence of some ancient local customs, has instructed the mayor to order that the theatre and lobbies shall not be opened a moment before they are completely lighted up, nor any of the lights extinguished before the whole of the company have departed. No persons are allowed to stop under the piazzas; no fire, no dogs, no smoaking to be permitted. Any actors or actresses, transgressing the rules of decency, are to be seized on the spot; as a police officer is present, charged with carrying these laws into execution.

The KING OF HOLLAND having heard complaints of immoral practices at Middlebourg, in Zealand, has instructed the magistrates to warn the dancing-masters there against admitting both sexes indiscriminately into their rooms. They are to be taught separately.

M. de HOOGSTRATEN AT AMSTERDAM, has received from one of his friends in England, the sum of 1000 florins, as a contribution towards the relief of the poor sufferers at Leyden in Holland, on the 12th of January last, when a vessel lying in the canal with gun-powder exploded, killed and maimed a number of persons, and destroyed several hundred houses and some public buildings.

PECULIARITIES OF THE FRENCH INHABITANTS OF BRITTANY.—A Paris paper observes, "Among other conscripts lately passing from the western to the eastern departments, on their way to the grand army, was a detachment entirely composed of countrymen from lower Brittany. They seemed animated in no small degree in the cause we are engaged in, and often exclaimed in their old Celtic dialect, *Torriben ar Russians*, "Woe to the Russians." It is well known that the Breton's differ much from the rest of the French nation in their language, customs and manners; and this exclamation calls to mind what an ancient writer said of them. *Quam terribiles sunt Britones quando dicunt* TORRIBEN.

## UNITARIANISM IN FRANCE.

SIR,

A writer, who signs himself *Crito*, in the Universal Magazine for March, 1807, assert that a Protestant Consistory of Calvinists at Rouen, in Normandy, have lately had some unpleasant discussion with a member, upon the subject of the trinity. The treasurer being appointed to answer these objections, he, in the usual high style of these peremptory gentlemen, treats the inquiring brother as a heretic, who endeavoured to introduce exploded notions into the church, and to act contrary to the Confession of the Reformed Churches.

The treasurer's conduct has excited an abler opponent at Paris to take up the pen; and, in that city, where, twenty years ago, a similar publication would have been followed by perpetual imprisonment in the Bastile, the writer advances notions equally repugnant to the faith of both the Protestant and Catholic churches of France. He contends that the doctrine of the Trinity is an innovation unknown to the primitive ages of the church; that all disputes which harass Christians about the persons, distinctions, divisions, and essences in the Godhead, are all chimerical notions, of which the scriptures take no notice, and that their language is plain, clear and decisive; that one single person only, is God, and that there is no other mediator between him and man, but the man, Jesus the Christ, &c.

Could Louis the Fourteenth, says the enlightened writer, be raised from the grave, how would he be astonished to read the above paragraph! he who by his cruel decree exterminated or drove into banishment nearly a million of his Protestant subjects.

This writer lastly observes, that if this spirit of toleration in France brings the Protestants to make the holy scriptures the rule of their faith, instead of being guided by the dreams and freaks of Calvin, the advantage to the country will be immense. If France, he remarks, has advanced one step before us in religious toleration, we will hope that we shall not long be behind her, and that a laudable emulation may subsist between the two countries in endeavouring to restore the profession of Christianity to the

truth, as it is manifested in the four gospels, and the writing of the apostles.

AMATOR VERITATIS.

## BRIEF MEMOIRS OF CAPT. PAUL CUFFEE.

(Continued from p. 222.)

He set himself earnestly to work, and with his hands formed and completed, from keel to gunnel, the much desired boat. This boat was without a deck, but he had been concerned in two whaling voyages, and was therfore perfecty skilled in the management of such machines. His cargo was carefully arranged in this precious boat. He launched into the ocean and was steering for the island of Nantucket when the Refugee Pirates discovered, chased, and seized himself and treasures. Robbed of every thing, he returned home pennyless but not discouraged. In a short time he prevailed with his brother to join him in erecting and loading a new boat. They proceeded together for Nantucket, unhappily they struck on a bar and nearly ruined their boat. With their own hands they repaired their vessel, and without any new disasters reached their intended port. But here new misfortunes befel him. The Refugees were acquainted with his arrival at Nantucket, and watched for an opportunity to reap, for themselves, the harvest of his voyage; they waylaid, and seized him, and after robbing him, they cruelly mal-treated his person. So many and such various untoward events would have extinguished, in the breast of almost any common adventurer, every spark of commercial enterprize. Under his numerous and repeated discomfitures the courage of most persons would have failed, they would have abandoned in despair the trackless ocean for the furrowed field, or sunk the victims of misfortune. But Paul's courage was not of that yielding temper. He possessed the inflexible spirit of perseverance, and firmness of mind which seemed to entitle him to success in an honest and honourable pursuit, and such indeed as seemed to deserve a more successful issue for his endeavours. He was always conscious that his motives to action were virtuous, and that the path which he had marked out was fair and honest, and he believed that while he maintained integrity of heart and conduct, he might humbly hope for the protection of that wise and good Providence which governs the world. Under such impressions he prepared for another voyage. In an open boat, with a small cargo, he again directed his course towards the island of Nantucket. The weather was favourable, and he arrived safely at the destined port. The course of adverse events which he had experienced, had taught him the useful lesson of fortitude amidst personal and pecuniary sufferings, and he was now to learn another, not less important, but of a very different tenor. Hitherto all his attempts in trade had been unsuccessful; the current continually set against him, but now it began to change—the tide of his affairs became favourable and bore him along in a prosperous course. At Nantucket he disposed of his little cargo to considerable advantage. The profits of this voyage encouraged and enabled him to enlarge his plans. He returned to his native place near West-port, (Massachusetts) and erected a covered boat of 12 tons burthen. He hired a person to aid him as a seamen, and made many and frequent coasting voyages to different parts of the State of Connecticut. He continued in this trade with general advantage, until he arrived at his twenty-fourth year. He now concluded to settle himself at home for some time and enjoy the fruit of his labours in the mild pleasures of domestic life He was about twenty-five years old, when he married a native of the soil, a descendant of the tribe to which his mother belonged. He passed a few years in agricultural employments, during which time his family increased, and he perceived that a renewal of his trading concerns would be necessary to meet the new calls on his funds. Until the time of his father's decease, Paul had not received the benefit of literary instruction. He was so entirely untutored in books that he could not read a line, and scarcely knew the letters of the alphabet. Notwithstanding this disadvantage he was not insensible to the blessings of literary knowledge, on the contrary he had occupied his moments of leisure in the improvement of his mind so wisely, that at the period of his marraige, he could read and write, and was so well skilled in figures that he was able to resolve all the common rules of Arith-

metical calculation. His head now began to teem with projects more extensive than he had hitherto conceived, but he found himself almost entirely ignorant of that science which was indispensibly necessary to their execution. In his coasting voyages he experienced the great inconveniences which arose from his defect in nautical knowledge. He discovered that without ample information in the science of navigation, he was, at times, even in the coasting trade, subject to defeats and hazards from which all his prudence and good sense could not protect him. What then would be his condition if his little barque were exposed on the wide and fathomless ocean, without a single land-mark, without a visible star to direct him in his course. He had formed plans for distant voyages, but he was sensible that if he attempted to traverse the great deep without adequate knowledge of the necessary science, his little ark, his treasures, and their master, would probably perish in the pathless wilderness of billows. His mind did not shrink from its tasks when it perceived common difficulties in the way of their completion. The man who without education, from a humble farmer formed himself into a boat-builder, and trader on dangerous and, to him, unknown coasts, will not easily yield to discouragement. Paul had been schooled amidst toils, dangers, and opposing circumstances, and his understanding was prepared for new and more arduous exercises. He resolved to acquire the necessary science. An old friend, who was skilled in the needful theory of mathematical learning, cheerfully aided Paul in his enquiry, and in the short space of two weeks taught him the first principles of navigation. Paul's active mind was alive to every circumstance connected with his new schemes, he therefore eagerly received the lessons of his instructor, and comprehended their designs and utility. The door of knowledge being unlocked, and having been led over the threshold, he speedily entered its secret chambers and made himself master of the necessary treasure. He now arranged his affairs for his new expedition. The farm which he occupied was too remote for convenience, from the sea-port. He hired a small house which had usually been occupied as a shoe-maker's shop, on West-port river, and removed his family to it. A boat of eighteen tons was immediately procured, and he set out to practise the theory of navigation which he had so lately acquired. He sailed to the banks of Newfoundland in quest of codfish, his wishes were gratified and he returned home with a valuable cargo. This important adventure was the foundation of an extensive and profitable fishing establishment from West-port river.

This establishment continued for a considerable length of time, and was the source of an honest and comfortable living to many of the inhabitants of West-port. In the autumn and winter succeeding his first fishing voyage, Paul passed his time at home in the erection of a house for the accomodation of his growing family. After seeing them pleasantly settled he returned to his boat and made a second fishing voyage to Newfoundland. On his return from this voyage he was presented with an opportunity for making himself acquainted with new modes of trade. He was offered a station as mate, on board a vessel between thirty and forty tons burthen, about to sail for a port in North Carolina. He accepted the offer. His intelligence and integrity in the performance of his duties, on his return to West-port, recommended him to the owners of the vessel, and they committed her to his command. He was directed to proceed to the Straits of Belle-isle on a whaling voyage. When Paul arrived on the fishing ground, he found there, four regular traders completely equipped with proper boats and harpoons, &c for catching whales. Paul discovered that he had not made suitable preparations for the business, he had only two boats, one good and well calculated for the dangerous toils, the other old, leaky, and almost useless. He had ten hands on board, all inexperienced in the nature of their voyage, and Paul himself was almost equally ignorant. For although he had been engaged in two whaling adventures, he was then very young, and though he had rowed a boat in pursuit of the monster of the deep, he had never thrown a harpoon. When the regular traders learned their condition they withheld from the customary practice of such voyages, and refused to

mate with his crew. Paul however was not to be driven from his purpose by the hostile determination of the traders. He resolved to do all that was in his power towards the success of his voyage. When the traders were made acquainted with his resolution, they thought it most prudent to accede to the usual practice; as they apprehended his crew, by their ignorance, might alarm and drive the whales from their reach and thus defeat their voyages. They associated and engaged earnestly in pursuit of their game. During the season, they took seven whales. The circumstances which had taken place roused the ambition of Paul and his crew, they were diligent and enterprizing, and they had the honour of killing six of the seven whales; two of those fell by Paul's own hands. He returned home in due season, heavily freighted with oil and bone. He arrived in the autumn of 1793, being then about his thirty-fourth year.

(To be continued.)

# NEW PUBLICATIONS.

## *A List of Publications on Theology and Morals,*

FOR MAY, 1807.

RELIGIOUS.

Lectures on Scripture Facts. By Rev. W. B. Collyer. 12s.

Parochial Divinity; or, Sermons on various Subjects. By C. Abbot. 8vo. 9s.

Lectures on Systematic Theology and Pulpit Eloquence. By the late George Campbell. 8vo. 9s.

A Letter to the Dean of Christ Church, respecting the New Statute upon Public Examination. By the Rector of Lincoln College.

The Christian Communicant; or, a Suitable Companion to the Lord's Supper: containing Meditations on every part of the Liturgy used by the Church of England. By W. Mason. Revised and corrected by his Son, the late Rev. H. C. Mason, A M. 12mo. 3s. bound.

Two Sermons, preached on Public Occasions; and a Charge delivered to the Clergy of the Archdeaconry of Bucks. By Luke Heslop, B. D. 2s. 6d.

A Sermon delivered at the Parish Church of Hampton, Middlesex, on the 25th Day of February, 1807, the Day of General Fast. By Thomas Morgan, Prebendary of Wells. 1s.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church of Westminster, on Wednesday, February 25, 1807, the Day of General Fast. By John, Lord Bishop of Exeter. 1s.

## CORRESPONDENCE.

---

The increasing demand for the *Monthly Repository* makes it necessary that we should inform our friends residing in the country, that the regular way of procuring it is by means of the country booksellers.

It is painful to us to feel ourselves once more constrained to defer the insertion of the promised article of *Biblical Criticism*.—The growing succes of our work emboldens us to project some new arrangements, which will save both our readers and ourselves from such frequent disappointments.

Our readers will perceive that the present Number contains a half sheet more than the usual quantity.